

ON THE
BEAUTIES, HARMONIES, AND SUBLIMITIES,
OF
NATURE;

WITH
Notes, Commentaries, and Illustrations;
AND
OCCASIONAL REMARKS ON THE LAWS, CUSTOMS, HABITS, AND
MANNERS, OF VARIOUS NATIONS.

— ♦ —

————— The sounding Cataract
Haunted me like a passion, the tall Rock,
The Mountain and the deep and gloomy Wood,
Their colours and their forms, have been to me
An appetite. WORDSWORTH

BY CHARLES BUCKE.

AUTHOR OF "THE BOOK OF HUMAN CHARACTER," &c.

IN THREE VOLUMES.

VOL. I.

NEW EDITION, GREATLY ENLARGED

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TO
HIS GRACE, THE DUKE OF RUTLAND,
AND
THE RIGHT HONOURABLE THOMAS GRENVILLE,

These Pages,
(THE FRUIT OF MANY AGREEABLE HOURS,)

ARE RESPECTFULLY DEDICATED,
BY THEIR MOST OBEDIENT, FAITHFUL, AND GREATLY OBLIGED
SERVANT,

CHARLES BUCKE.

London. May, 1837.

PREFACE

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THE FIRST EDITION*.

THE following pages are the result of hours, stolen from an application to higher interests, and from the severity of graver subjects. They were written in the privacy of retirement, among scenes, worthy the pen of Virgil and the pencil of Lorrain;—scenes, which afford perpetual subjects for meditation to all those, who take a melancholy pleasure in contrasting the dignified simplicity of Nature with the vanity, ignorance, and presumption of Man.

“There is no one,” says one of the best and
age, “however limited his
to be actuated by a desire

100 (in two small volumes) under
OF NATURE.”

of leaving something behind him, which should operate, as an evidence, that he once existed." During those hours of peaceful enjoyment, in which these pages were composed, such was the ambition by which the writer was animated. Upon revising what he has written, however, and comparing it with those ideas of excellence, which, in no very courteous language, whisper a knowledge of what abler pens than his would have written on a subject, so well selected for eliciting all the best energies of Genius, he is awed from any expectation of honourable distinction; and nothing supplies the place of those golden dreams, which once delighted him, but the satisfaction of having passed, happily and innocently, hours, which would otherwise have been useless, listless, and unnumbered.

PREFACE

THE SECOND EDITION.

THE most beautiful Lake in North Wales is that of Llanberis, in the county of Carnarvon. Mountains rise around it on every side; and as the clouds roll round the girdle and summit of Snowdon, they are sometimes reflected on the bosom of the lake; and, purpled with the last tints of the descending sun, enchant the traveller into a state of sensation, "more partaking of heaven than of earth."

On this spot the author of the following pages conceived the plan of his "PHILOSOPHY OF NATURE:"—and retiring into one of the most beautiful valleys in SOUTH WALES, experienced more real satisfaction in the unmolested tranquillity, with which he was permitted to indulge his love of Natural Philosophy, than it is the lot of many men to enjoy.

Upon returning to the neighbourhood of London, the "PHILOSOPHY OF NATURE" was printed. But none of the necessary arts of publishing having been exercised in its behalf, it would have rested as "a dead weight" upon the fame of the author, had not one reader affectionately recommended it to another. In this manner, with all its imperfections, it gradually acquired some share of celebrity.

Two years after this, the author spent a few months at a cottage, not far distant from the ruins of a castle, which, with the surrounding scenery, often seemed to realise the pictures of Ariosto and Tasso, Spenser, and the "Genius of Udolpho." With an imagination, enriched by scenes like these, he resumed his pen; and, with the view of noting the enjoyments with which Science, Literature, and the elegant Arts, impregnate the privacy of life, he composed his "AMUSEMENTS IN RETIREMENT *."

For some time previous to this, no small share of attention had been devoted to the preparation of materials, for a series of Essays on the "Pleasures and Advantages of a Cultivated Imagination:"—and, to render those meditations and reflections more perma-

* This work has been some time out of print; and is now in the hands of the author, for correction and enlargement.

nently valuable, the author resolved upon engrafting them on the best portions of the Philosophy of Nature.

Thus resolved, the plan became so extensive, that he found himself under the necessity of adopting that comprehensive brevity of style, which could alone enable him to compress the abundance of his materials into classical limits.

These materials, upon examination, will be found to be results, arising from a frequent observance of some of the finest specimens of ancient and modern art; from a frequent perusal of those writers, whom time and experience have consecrated; and from an ardent and unwearyed study of that magnificent and stupendous volume, a contemplation of the varied phenomena of which seldom fails to expand the imagination, ameliorate the heart, and purify the soul.

PREFACE

TO

THE PRESENT EDITION.

As this work,—carefully corrected and very considerably enlarged,—has now received all the attention, the author believes, he will ever be able to pay to it; he cannot send it again forth,—like an argosie,—to encounter, as it were, the “tempests of the winds and waves,” without a strong and cheerless consciousness, that, in bidding it farewell, he bids adieu to a friend, that, in many trials and vicissitudes, has been the charm and consolation of his mind and heart. Should it, however, continue to be received,—as former editions have been received,—with friendly feelings from elegant and comprehensive minds, the separation will be amply atoned for; and, in humble hope that such may be its fortune, he presumes respectfully to greet his kind appreciators with—“HEALTH and FAREWELL!”

C. B.

London, May 25, 1837.



ON THE

BEAUTIES, HARMONIES, AND SUBLIMITIES

NATURE.

CHAPTER I.

RIVERS.

TACITUS gives a curious account of a proposition, that was made in the Roman Senate, to divert the course of those rivers and lakes, which emptied themselves into the Tiber; and which, at certain seasons of the year, causing that river to overflow its banks, occasioned great loss to those citizens of Rome, who possessed houses and lands in its immediate neighbourhood. Petitions being presented from the Florentines, the Interamnates, and the Rheatines, against the proposition, it was abandoned. One of the causes of this abandonment arose out of an argument, employed by the Rheatines: "Nature," they observed, "having made the best provision for the conveniences of mankind in directing the course of rivers, it would be highly unpomping in the Romans to alter their direction; and the more so, since their allies had long been in the habit of consecrating woods, altars, and priests to

the rivers of their country." This curious and effective argument, my friend, will naturally call to your recollection a singular anecdote, which was related to us by Signor Hypolito de Vineja, who afterwards honourably distinguished himself in the service of his country; and who fell, covered with wounds and with glory, in the battle of Vimeira, a martyr to his enthusiasm, and an honour to the human race. A celebrated engineer, some years previous to the compulsory resignation of the late king of Spain, proposed to the Spanish government a plan, which had for its object the rendering of the Tagus navigable to Madrid. After mature deliberation, the ingenuity of the engineer, and the advantages derivable from his project, were acknowledged by the ministry; but the execution they thought proper to decline. On the engineer's inquiring the cause of so extraordinary a refusal, they returned for answer, that if it had been the intention of Nature, that the Tagus should be navigable so high into Spain as Madrid, she would have rendered it so herself; to presume to improve what Nature had left imperfect would be scandalous and impious! The plan was, however, afterwards adopted; as was that of M. le Maur for forming a canal from the mountains of Guadarama to the Tagus, and from that river to the Guadina and the Guadalquivir; thus opening a ready communication between Madrid, Toledo, Cordova, and Seville.

THE INDUS AND THE NILE—THE SACREDNESS OF RIVERS—PERSIAN
LAW—CUSTOM IN PERSIA—BALA LAKE.

"*WHERE a spring rises or a river flows,*" says Seneca, "*there should we build altars and offer sacrifices!*" In pursuance of this idea, most nations, whether barbarous or refined,—mistaking the effects of a deity for the deity itself,—have, at one time or other of their history, personified their rivers, and

addressed them as the gods of their idolatry. The Indus^a and the Nile,—the latter watering nations that knew not its origin, and kingdoms which were ignorant whither it flowed,—were both worshipped by the respective nations, which they fertilized. The Abyssinians call the Nile by a name signifying “giant^b ;” and Vespasian placed in the Temple of Peace a large block of basalt, which represented its figure with sixteen children playing around it. At the annual opening of this river no Jew or Christian is permitted to be present ; but when Browne, the African traveller, beheld its majestic waters near their confluence with the sea, reluctantly descending, as it were, to lose their power in the Mediterranean, his mind filled with ideas, “ which, if not great or sublime,” says he^c, “ were certainly the most soothing and tranquil that ever affected me.”

Alexander, previous to sailing down the Hydaspes^d and the Sinde, invoked them as deities ; and from the prow of his ship poured libations into their streams from golden goblets. The Jews held in the highest veneration Siloa's brook, that flowed^e by the Oracle of God.” Varro invokes water as a deity^f. The Adonis was esteemed sacred by a great portion of western Asia ; the Peneus^g was adored for its beauty ; the Danube for its magnitude ; and the Achelous for its solemn traditions. The Phrygians worshipped the Marsyas and Meander ; the Trojans the Scamander^h ; the Druids the Deeⁱ ; the Massagetæ paid divine honours to the Palus Mæotis and the Tanais ; the Celts peopled their rivers with subordi-

^a Philost. in vit. Apol. vi. c. 1.

^b Asiatic Researches, i. 387. The ancient Ethiopians esteemed the Nile both earth and water.—Philost. vi. c. 6.. In the time of Pomponius Mela, the Nile and the whole of Egypt were included in the map of Asia.—Vid. Pomp. Mel. de Situ Orbis, lib. i. c. 9.

^c Travels in Syria and Africa, p. 32. ^d Quint. Curt. ix. c. 4.—Arrian, vi. c. 4.

^e Etiam precor, Lympha, quoniam sine aqua omnis misera est Agricultura.

^f Maximus Tyrius.

^g Homer, Il. xxi.—Statius, Theb. iv.

^h Procopius, De Goth. lib. ii.

nate deities^a; and water is still worshipped by the natives of Multanistan.

The ancients attributed many fictitious properties to rivers. Some were said to make thieves blind : to injure the memory : to cause fruitfulness ; and to cure barrenness. Josephus even mentions a river in Palestine, which, in compliment to the sabbath, rested every seventh day ! Rivers are held sacred too in China ; and we find the Emperor in one of the Peking gazettes^b feeling “ grateful to the God of the Yellow River,” because no accident had occurred in consequence of its having overflowed its banks.

The ancient Persians never polluted water ; considering those, who accustomed themselves to such indecorum, guilty of sacrilege^c ; and they enacted a law, that whoever conveyed the water of a spring to any spot, which had not been watered before, should, beside other immunities, enjoy the benefit of that water even to the end of the fifth generation^d. The custom is still observed ; and the day, on which it is first introduced, is a day of rejoicing among the peasantry. A fortunate hour is appointed for its being let loose ; shouts of joy are heard, and exclamations of “ *may prosperity attend it*,” echo on every side. In ancient times their kings were prevented by the laws from drinking any waters but those of the Choaspes, which were carried in vessels of silver wheresoever they went. Elian relates, that Xerxes was once nearly perishing with thirst for the want of it : and when the Persians conquered a city, or summoned it to surrender, they required the king or chief magistrate to send earth and water as tokens of submission.

The water of Bala Lake, in Merionethshire, is so pure, that chemists find a difficulty in detecting any earthy matter in it. At the foot of Mount St. Julian, near Pisa, too, is a

^a Pallas. South. Prov. Russ. 254.

^b June 20th, 1817.

^c Herod. Clio. cxxxviii. ^d Montesquieu, b. xviii. c. 7.—Polyb. x. c. 25.

^e Vid. Mosier, 2d Journ. p. 164.

spring of such excellence, that in the earlier part of the last century it was sold in Florence dearer than common wine^a. The Grand Duke drank no other beverage; and upon dropping a little rose-water into a glass of it, it became as white as milk. The water of the Clitumnus, also, was so grateful to the palate, that the poets fabled^b it to have the power of causing bulls to be of a white colour. The water of the Straits of Magellan^c is rendered delicious by touching the roots of the *canella winterana*; and that of the Gamboa by flowing among the roots of sarsaparilla.

THE GANGES—WARREN HASTINGS—THE GENTOOS—THE HURDWAR—
PILGRIMAGES.

So general is the veneration for rivers, that there is scarcely one in any part of Europe, that is not observed with respect by the natives of the districts, through which it flows. Of the affection and veneration of the Indians for the Ganges^d, Stavorinus affords several curious instances: an instance, too, has recently occurred. When Nuncomar, first minister to Mier Jaffiere, was executed during the administration of Warren Hastings, the multitude, that witnessed his death, considering it an illegal and barbarous act, ran to the Ganges to wash away the pollution of having witnessed it. The Gentoos believe, that this river will remain to eternity; but that the earth will be destroyed by the Supreme Power; who, in the days of perfect felicity, will recline upon the leaf of a pisang, rapt in ecstatic meditation, with two betel plants, floating on the bosom of the river.

Anciently it was the custom to raise funeral monuments on the banks of rivers^e. Memnon offered up his hair to the Nile; the Assyrians cut off theirs, and threw it into the lake, near

^a Masson. v. ii. p. 297.

^b Vossius, de Orig. et Progr. Idolatriæ, lib. ii. c. 79.

^c Humbolt, Pers. Nar. vol. ii. p. 450.

^d For the fables of a hero, said to be the son of this river, vid. Philost. in Vit. Apol. iii. c. 21.

^e Vid. Æn. vi. 514.

Argyrium, as an offering to Hercules ; and Pelæus vowed that he would perform the same ceremony, in the event of his son's returning from Troy, covered with victory.

Sperchius ! whose waves in mazy errors lost ,
 Delightful roll along my native coast !
 To whom my father vowed at my return,
 These locks to fall and hecatombs to burn *.

HOM.—Iliad. xxiii.—POPE.

The Cingalese worship the Mahavillaganga ; the Banians venerate the Tappi ; and such a sacred character is attached to the Tumrabunni, that innumerable devotees annually resort to the grand cataract of Puppanassum, among the mountains of Tinnivelly ; and return to many of the most distant parts of India, laden with the waters of that holy stream. The Hurdwar, too, is esteemed holy over a large portion of India ; and more than 15,000 persons are annually employed to carry it in flasks, tied to the end of bamboos, and slung over their shoulders, to princes and families of distinction, who use it at feasts^b ; but chiefly on religious occasions.

It was Bramah^c, who first taught the Indians to worship rivers^d. Their affection for the Ganges is such, even at the present day, that many hundreds of them have been known to go down, at certain periods of the year, and devote themselves to the shark, the tiger, and the alligator ; thinking

* Pausanias represents the son of Mnesimachus as having cut off his hair, also, and sacrificed it to a river god : a custom still observed at Benares, and other parts of the East.* Wordsworth alludes to it :

“ Take, running river, take these locks of mine ;”
 Thus would the votary say ; “ this severed hair,
 My vow fulfilling, do I here present,
 Thankful for my beloved child's return.”

^b Tenant. The Burrampooter signifies “ Son of Bramah.”

^c “ The water spirits of the East are invariably represented as good ; those of the North not unfrequently bad. Collins has a pathetic description of a peasant, destroyed by a water-fiend.

His fear-struck limbs soon lost their youthful force,
 And down the waves he floats, a pale and breathless corse.

themselves happy, and their friends fortunate, thus to be permitted to die in sight of that sacred stream. They believe it to issue from the foot of a goddess; and that the deities themselves take delight in seeing it flow. When the British Government took off the imposts on those, who were in the habit of making pilgrimages to Juganath, such vast numbers of Hindoos entered the province, that a scarcity of food was the result. The water in the towns and villages, through which they passed, became polluted, and the native inhabitants were, in consequence, obliged to fly to the woods^a. To prevent a recurrence of this, the British Government levied an impost on all those who performed the pilgrimage, in order to defray the expense necessary to provide for their sustenance.

SOURCE OF THE GANGES—HONOURS PAID TO THE ADONIS.

NEAR the source of one of the branches of the Ganges is a temple, dedicated to Ramachandra. This temple, the Bramins, who live near, insist, has been in existence upwards of 10,000 years. One part of the duty of these Bramins is to feed the fish every day with bread, which are so tame as to suffer themselves to be handled. In the place, where the united streams of the Ganges first enter the plains of Hindostan, is a meeting every twelfth year, for the double purpose of holding a fair and bathing in the stream. The multitudes, associated on these occasions, are incredible. They pour in towards the end of the festival from all parts of India. Captain Raper reckons their number at two millions; Colonel Hardwicke at two millions and a half! They bring their own provisions with them; and the festival is called the "Mela."

In the Nepaul valley, we are told, there are as many temples as houses, and as many idols as inhabitants; there not being

^a Conquest of Cuttack, by an Officer. Asiatic Journ. v. p. 12.

hill, river, or fountain, that is not consecrated to some one or other of the Hindoo deities ^a. The Ganges issues out of a bed of snow ; and above its outlet hang large masses of icicles. The width of the stream is twenty-seven feet, its greatest depth is eighteen inches, and its shallowest eight inches. At this spot the Ganges first sees the sun ^b ; and its height is 12,914 feet above the level of the sea.

The Siamese once worshipped the Meinam ; the ancient Gaurs enacted a law, prohibiting any one from sailing on rivers ; and the Shastah directs frequent washings in rivulets, and frequent pilgrimages to distant streams. The Cachmarians universally believe, that they derive all their beauty from the purity and brilliancy of their rivers and springs ; and the ancient Indian kings were accustomed to throw bulls and black horses into the Indus, at the time of its overflow ^c. Many Tartar tribes, particularly those that trade to Astrakhan, worship water, which is always kept ready in a large marine shell ; and, like the Icelanders, never pass a river without taking off their hats before they cross ; and, after they have crossed, they never fail to return thanks for their safety.

◆ An almost general homage was paid throughout the east to the Adonis ; so named from the beautiful, but unfortunate boy, who despised the love of Venus : the anniversary of whose death was celebrated over a great part of the pagan world ; and the feasts, instituted in honour of whom, were observed with great solemnity. They lasted two days. On the first the women wept, beat their breasts, tore their hair, and imitated by their lamentations the distress of Venus for the loss of her beautiful hunter. These solemnities were observed by the Phenicians, Lycians, Syrians, Greeks, and Egyptians. They were celebrated at Antioch, in the time of Julian ; and

^a *Asiat. Journ.* i. p. 552.

^b Visited by Captain Hodgson, and discovered May 31, 1817.

^c *Philost. in vit. Apol.* ii. c. 19.

at Alexandria, in that of St. Cyril. That reverend father relates, that a letter was written by the women of Alexandria to those of the city of Bibulus, where the river Adonis, which rises in Mount Lebanon, empties itself into the sea, to inform them that Adonis still lived. The letter, thrown into the sea, was conveyed to its place of destination in the course of seven days: and upon receiving it, the women of Bibulus, as if Adonis were actually risen from the dead, gave themselves up to the most extravagant joy. About the time these feasts were held, the river was believed to assume the colour of blood, in sympathy for Adonis's misfortune; because he was supposed to have been slain in the mountains, among which the stream rises: and something of this kind does actually come to pass in the present day; for, at a certain season of the year, the river is stained with deep crimson, caused by torrents of rain^a washing a quantity of red earth into it. The Missouri^b, in the same manner, assumes a crimson colour after the falling of violent rains. The water of the Aspro Potamo, on the contrary, is white; and deposits a calcareous substance at its mouth, which forms a species of alabaster: and from a similar cause the Hoangho^c is black near its source, and yellow near its confluence.

Adonis was feigned to have had a garden so magnificent, that Pliny^d associates it with those of Alcinous and the Hesperides. In reference to this, a custom obtained, among the women of the eastern part of the Roman empire, of filling pots with earth, and sowing them with herbs on the day of his festival. Being kept warm in the dressing-rooms of the ladies, these herbs were soon in flower, soon seeded, and in consequence soon faded. Hence it became a proverb, when any thing was designed to last but a short time, to compare it to "the gar-

^a Maundrell.

^b Travels to the Source of the Missouri, 4to. p. 208.

^c "Hoangho ou fleuve jaune," says Du Halde, "ainsi nommé à cause de la couleur de ses eaux troubles mêlées d'une terre jaunâtre, qu'il détache sans cesse de son lit par la rapidité de son cours."—Tom. i. 97.

^d Plin. xix. 4.

den of Adonis." The flower, named after this celebrated youth, is thus alluded to by Camoëns.

—"There, bedew'd with love's celestial tears,
The woe-mark'd flower of slain Adonis rears
Its purple head; prophetic of the reigh,
When lost Adonis shall revive again."—MICKLE.

THE TEARUS—FALL OF CROESUS—PROJECT OF CYRUS—THE ILYSSUS—
DE LILLE—CAMOENS—LOGAN.

Darius^a was so charmed with the river Tearus, that he caused a column to be erected on its banks, indicating, that its waters were the best and clearest in the world: and Ælian relates an anecdote of a Persian having presented water of the river Cyrus to Artaxerxes Mnemon, who accepted it with great pleasure; because he esteemed water the best of all things. Croesus hesitated to pass the river Halys; but at length did so, against his own sense of religion, and against all military propriety, in consequence of an ambiguous answer of an oracle he had consulted—"If Croesus pass the Halys, he shall ruin a mighty kingdom." He passed, and a mighty kingdom was ruined; but that kingdom was his own! Herodotus^b also relates a curious instance of folly in Cyrus. As he was marching with his army against Babylon, arriving at the Gyndes, he lost one of his white consecrated horses, the current having borne it down. Cyrus was so exasperated at this, that he vowed he would make that stream so insignificant, that even women should be able to cross it without wetting their knees. To accomplish this threat, he suspended his design against Babylon; he employed his army in digging trenches; divided the river into three hundred and sixty rivulets on each side; and thus lost the whole of the summer!

Rivers have, in all ages, been themes for the poet; and in what esteem they were held, by ancient writers, may be.

^a Herodotus.

^b Clio, 189, 202.

inferred from the number of authors who wrote of them previous to the time of Plutarch. The Aufidus, the Tiber, and the Po, have been celebrated by Horace, Virgil, and Ovid; Callimachus has immortalised the beautiful waters of the Inachus; and while the Arno, the Mincio, and the Tagus, boast their Petrarch, Boccacio, and Camöens; the Severn and the Trent, the Avon, Derwent, and the Dec, have been distinguished by the praises of many elegant poets.

On the banks of the Ilyssus^a Plato taught his system of philosophy; and on the shores of the Cam and the Arno^b, Milton enjoyed the happiest moments of his life; as, in a subsequent time, Thomson did upon the banks of the Jed^c. On the shores of the Rœcnabad, a river flowing near the chapel of Mosella, the poets and philosophers of Shiraz composed their most celebrated works; while on the banks of the Ganges, in the environs of Benares, the professors of philosophy instruct their pupils, after the manner of Plato, walking in their gardens^d. Ossian was never weary of comparing rivers to heroes; and so enamoured were Du Bartas and Drayton with river scenery, that the one wrote a poetical

^a This river is personified in the exquisite reclining sculpture, which some call Neptune, brought from Athens by Lord Elgin.

^b Nec me tam ipsæ Athenæ Atticæ cum suo pellucido Ilisso, nec illa vetus Roma suâ Tiberis ripâ retinere valuerunt, quin sæpe^c Arnum vestrum, et Fœlulanos illos colles invisere amem. — MILTON, Epist. viii.

^c It was on the banks of the Jed, that Thomson spent the earliest period of his life; and many of the landscapes of his Seasons are said to have been sketched from views in this neighbourhood; more particularly the opening of his WINTER, where he describes the storm, collecting on the mountain cliffs, tradition affirms to have been suggested by the appearance of the snow-clouds, forming on the summit of the Ruberslaw. To this river and scenery LEYDEN alludes in the following passage:—

To thee, fair JED! a holy wreath is due,
Who gav'st thy THOMSON all thy scenes to view,
Had'st forms of beauty on his vision roll,
And mould to harmony his ductile soul;
Till fancy's pictures rose as nature bright,
And his warm bosom glow'd with heavenly light." — DRAKE.

^d Anquetil. vol. v. p. 378.

catalogue of those which were the most celebrated; and the other composed a voluminous work upon their history, topography, and landscapes. Do Lille directs us to rear the monument of a friend on the banks of a river; since, lulled by the music of waters, he will enjoy a more engaging slumber than in the midst of an assemblage of tombs of marble. Camöens fancies the nymphs of the waters frequently to have seen him, wandering by moonlight on the green shores of the Tagus; and beautifully pathetic is the passage, in a small ballad of Logan, where, describing the wanderings of a mother and sister, the poet heightens the solemn simplicity of the scene, by alluding to the roar of the stream, that winded through the forest.

His mother from the window look'd
 With all the longing of a mother;
 His little sister weeping walk'd
 The green-wood path to meet her brother.
 They sought him east; they sought him west;
 They sought him all the forest thorough;
 They only saw the cloud of night;
 They only heard the roar of Yarrow!

♦ Many rivers in Britain wind through captivating scenery. Who, that has traversed the banks of the majestic Thames, and still more noble Severn; who, that has observed the fine sweeps of the Dee in the vale of Llandisilio, and those of the Derwent near Matlock; who, that has contemplated the waters of the Towy, the graceful meanderings of the Usk, or the still more admirable features of the Wye, does not feel himself justified in challenging any of the far-famed rivers of Europe, to present objects more various, landscapes more rich, or scenes more graceful and magnificent?

SOURCES OF RIVERS—PEASANT GIRLS ON THE LOIRE—CUNNINGHAM—
MISSISSIPPI.

WITHOUT rocks or mountains no country can be sublime; without water, no landscape can be perfectly beautiful. Few countries are more mountainous, or exhibit better materials for a landscape painter than Persia; yet it loses a considerable portion of interest from its possessing but few springs, few rivulets, and fewer rivers. What can be more gratifying to a proud and inquisitive spirit, than tracing rivers to their sources; and pursuing them through long tracts of country, where sweep the Don, the Wolga, and the Vistula; the Ebro and the Douro; the Rhine, the Inn, the Rhone, or the Danube? or in travelling the banks of the Allier, described so beautifully by Madame de Sevigné; or of the Loire, sleeping, winding, and rolling, by turns, through several of the finest districts in all France: where peasants reside in the midst of their vineyards in cottages, which, seated upon the sides of the hills, resemble so many birds' nests; and where the peasant girls, with their baskets of grapes, invite the weary traveller to take as many as he desires. "Take them," say they, "and as many as you please; they shall cost you nothing."

What traveller, possessing an elegant taste, but is charmed, almost to rapture, as he wanders along the banks of the Po, the Adige, and the Brenta; or in Greece, amid the fairy scenes of the Eurotas, now shaded by rose-laurels; and once peopled, like the Cayster, with innumerable swans?—Swans!—The imagination associates with them the mistress of Cunningham:

The gentle swan, with graceful pride,
Her glossy plumage laves;
And sailing down the silver tide,
Divides the whispering waves:
The silver tide, that wandering flows,
Sweet to the bird must be;
But not so sweet, blithe Cupid knows,
As Julia is to me!

Delightful, too, were it to wander on the banks of the Jordan, where thousands of nightingales warble together; or on those of the Tay, the Clyde, and the Teith, where the culture of bees forms so considerable an article of rural economy. How is our fancy elevated, when we traverse, even in imagination, those wild solitudes and fruitful deserts, enlivened by the humming-bird, through which the Orinoco, and the Amazon^a, (rivers, to which the proudest streams of Europe are but as rivulets), pour their vast floods; and, as they roll along, experience the vicissitudes of every climate.

The Mississippi—what grandeur in the very name! At its confluence, flowing into the ocean, it preserves its freshness and its colour, three leagues from shore. In its course along the continent, it is fringed with immense trees, frequently adorned with a grey mossy mantle, descending in festoons, from the summit to the root^b; and, while its waters are animated by swans, its forests resound with the exquisite melody of the cardinal. When leaning, too, on the parapet of an arch, bestriding a wild and rapid river, how often do we relapse into profound melancholy, as, following, with implicit obedience, the progressive march of association, the mirror of time and the emblem of eternity are presented to our imagination; till a retrospect of the past, and a perspective of future ages, mingling with each other, the mind is lost in the mazes of its own wanderings!

^a The Amazon is now supposed to be the largest river in the world. The tide runs up its bed 600 miles; in all which distance the fall is said to be not more than two tenths of an inch to a mile. It is united to the Orinoco by means of the Rio Negro.

^b De Pages, vol. i. p. 85, 8vo.

ANALOGIES WITH THE FLOWING OF RIVERS—POETICAL ALLUSIONS
AND ASSOCIATIONS—WHAT MAKES GREAT WRITERS.

Ovid, Horace, and Rapin^a, compare the motion of rivers to the flying of time. This thought, so natural in itself, has been adopted by the Persian poets, as well as by the English^b. "Scat yourself by the margin of a stream," says Hafiz, "and see how time glides away! This intimation how time passes is enough for me."

The Rabbins inform us, that their kings, in ancient times, were anointed by the side of a spring: a running stream being considered an emblem of a perpetual reign. And here it may be neither unamusing nor uninteresting, to observe the various analogies, connected with the flowing of rivers. One writer compares it to the vanity of life, which is constantly passing away, and yet as constantly returning: others associate streams with the characters of men; the terms violent, restless, active, gentle, and bounteous, belonging equally to both. Barthelemy describes Anacharsis, when sailing on the Peneus, as contemplating the succession of its waves, and comparing it to the image of a pure and tranquil soul, in which one virtue engenders another; and all act in concert and in peace. Maximus Tyrius esteems a transparent brook, which overflows a plain, in which flowers penetrate the surface, yet remain concealed from the eye, an emblem of an exalted soul, animating a beautiful body; and Winkelman compares the noble simplicity and calmness of a great soul to a sea, the bottom of which always enjoys undisturbed tranquillity, even when storms and tempests agitate its surface.

Coxe compares the House of Hapsburgh to a small

^a Ovid. Met. xv. 179.—Horat. iii. Od. 29.—Rapin. Hortor. lib. iii.—*Est Metaphora a fluminibus, pro, annos alios alios more aquarum fluentium succedentes & accrescentes denumerat.*—CHABOTIUS. ^b Young, Night v. 401.

^c "Deus est materia simplex," says Theodore Lau; "ego materia modificata. Deus terra; ego gleba: Deus oceanus; ego fluvius."—*Meditationes Philosophiæ de Deo, Mundo, et Homine.*

river, rising among the Alps ; and Parnel adorns the subject of a good man's admitting doubts of the benevolence of Providence, in the following manner :

So when a smooth expanse receives imprest
Calm Nature's image on its watery breast,
Down bend the banks, the trees depending grow,
And skies beneath with answering colours glow.
But if a stone the gentle sea divide,
Swift ruffling circles curl on every side ;
And glimmering fragments of a broken sun,
Banks, trees, and skies, in quick succession run.

The following reflection is eminently beautiful :

Yet rolling Avon still maintains its stream,
Swell'd with the glories of the Roman name :
Strange power of Fate ! Unshaken moles must waste
While things, that ever move, for ever last ! *

It is curious to observe analogies in objects and ideas, apparently at wide distances from each other. The sinuosit-ies of the Meander gave Dædalus the first conception of a labyrinth : and who would suppose, in the first instance, that our familiar word, *rival*, could trace its origin to *river* ? Yet Donatus hesitates not to do so ;, because, in ages when bulls were less of private property than now, they always engaged at the brook where they came to drink.

Claudian compares Theodosius to great rivers. " The Nile," says he, " glides along vast countries, never breaking its banks ; yet is it one of the most useful rivers in the world. The Danube, still more rapid, flows without noise ; and the Ganges, more extensive than either, silently mingles .

* Thus Quevedo :

Solo el Tibre quedo, cuya corriente
Si ciudad la rego, &c. &c.—CLIO iii.

Tibur alone endures, whose ancient tide
Worshipp'd the Queen of Cities on her throne,
And now as round her sepulchre, complains.
O Rome ! the steadfast grandeur of thy pride,
And beauty, all is fled ; and that alone,
Which seems so fleet and fugitive, remains.

its waters with those of the ocean. Such is the majesty of Theodsius. His soul, calm and serene in the midst of vast projects, rises over the caprices of fortune, as Olympus, rearing itself above the clouds, hears the storms and thunders which echo along its girdle^a." A still more instructive illustration is presented by Castera. "Behold what makes great writers. Those, who pretend to give us nothing but the fruit of their own growth, soon fail, like rivulets which dry up in summer. Far different are those which receive, in their course, the tribute of a hundred and a hundred rivers: and which, even in the dog-days, carry mighty waves triumphantly to the ocean^b."

Guicciardini says, that by numberless examples it is proved, that human affairs are as subject to fluctuation as waters, agitated by the wind^c. Montesquieu has several instances. Thus Charles XII. having left Sweden to conquer Russia in Poland, exposed his own kingdom, by enabling his enemy to make settlements along the Baltic; "therefore," says Montesquieu^d, "Sweden resembled a river whose waters are cut off at the fountain-head, in order to change its course." Again: "A fear of the Persians supported the laws of Greece. Carthage and Rome were alarmed, and strengthened by each other. Strange—that the greater security those states enjoyed, the more, like stagnated waters, they were subject to corruption^e."

^a Lente fuit Nilus, sed cunctis amnibus extat
Utilio, &c. &c.

—— Nec te tot limina rerum,
Aut tantum turbavit onus, sed ut altus Olympi
Vertex, qui spatio ventos, &c. &c.

^b Camoens. Mickle. Castera, in Notis, b. ix.

History of Wars in Italy, vol. 1. p. 2. ^d B. xi. c. 13.

^e Spirit of Laws, b. viii. c. 5.

THE NIGER.

WITH these and similar associations continually floating in the imagination, how delightful were it, in the season of autumn, to listen to the melody of innumerable birds, animating the immense forests, which bound the country between the Ba Bing and the Ba Bee, two tributaries of the Senegal^a; presenting scenes rugged and grand, beyond all power of description, What interesting reflections, too, are excited by the mere mention of the Congo and the Niger! The former, unknown in its source: the latter, till lately, in its termination. D'Anville^b and Rennel^c believed, that the Niger lost itself in the Wangara and Ghana; Hornemann, Jackson, and other writers, esteemed it a branch of the Nile^d. Reichard believed, that it emptied itself into the Gulf of Guinea, by the name of Fornosa; while Park and Maxwell^e were strongly impressed with the belief, that the Niger and the Congo were the same river. Park was so convinced of this, that he undertook a journey into the interior of Africa, in order, if possible, to prove it: and having reached the Niger, which the natives say flows to the rising sun, he proceeded some way beyond the Lake Wangara; where all authentic trace of him is lost. But it has been supposed, that he was seized upon the Niger, and taken to Haoussa, where, being detained two years, he died of a fever. Reichard^f believed,

^a Park's Second Journey.

^b For D'Anville's Memoir on the Rivers of the Interior of Africa, vide Mém. Acad. Inscip. tom. xxvi.

^c Appendix to Park's Travels, 4to. p. lxxvii. Also Proceedings of the African Association, vol. 1. p. 533.

^d Lucan says, that Nature concealed the origin of this river, in order that it should never be seen as a rivulet:

*Arcantum Naturæ caput non protulit ulli,
Nec licuit populis parvum te, Nile, videre.*

And Bernini, designing to show the obscurity of its origin, covered the head of its statue, at Rome, with a veil.

^e Letter to Sir William Keir, July 20, 1804.

that the Niger, after passing Wangara, took a southerly direction, till it approached the Gulf of Guinea; where, dividing itself after the manner of the Rhine and the Ganges, it discharged itself into the Atlantic by several channels; of which the Formosa is the western branch, and the Rio del Rey the eastern^a. The whole of this supposition rested merely upon conjecture; yet there were many reasons to render it quite as probable as the hypothesis of Park and Maxwell.

Pliny^a, Strabo, Hornemann, Jackson, Burckhardt, Ritchie, and Mollien, associated the Niger with the western branch of the Nile, called the White River: thus making a communication between Timbuctoo and Grand Cairo; a voyage which, Jackson says, was absolutely performed by seventeen negroes, in 1780, in the space of fourteen months. To this two difficulties were opposed. First, that the inundations of the two rivers rose precisely at the same season of the year, and fell nearly at the same time. If they were the same river, it might be contended, that the inundations of the Nile would last a considerable time longer than those of the Niger; as the waters had to travel more than a thousand miles. And, secondly, that the Niger, in that instance, would flow up hill: for Bruce^b states, that Abyssinia is so elevated a country, that, from barometrical observation, he calculated the source of the Nile, in Gojam, to be upwards of two miles above the level of the sea; whereas the Niger is not

^a Savary says, that the Ethiopians of his time believed, that the branch of the Nile, known by the name of Aserac, or the Blue River, traversed the African continent from east to west; and, after joining the Niger, flowed into the Atlantic.—*Letters*, vol. 1. 108. A writer in the Supplement to the Encyclopedia Britannica states his opinion, “that the great river course, which stretches across Africa, consists of two rivers, to both of which the name of Niger has been given: that one of these flows *eastward*, by Sego and Timbuctoo; the other *westward*, through Wangara and Cassina;” and that the two rivers, at some intermediate point, not far from the modern position of Houssa, unite in a common receptacle.”—Article *Africa*, p. 103.

^b Vol. 3. p. 642. 652. 712.

more than one-third of that height above the level of the Atlantic.

These objections, however, were met by the probability, that Bruce's calculation is erroneous. In respect to the coincidence of inundation, some endeavoured to account for it on the principle, that the Nile would be soon exhausted, if it were not joined by the waters of the Niger. Bruce says, it would be dry eight months in the year, unless it were joined by the Abiad, which alone enables the Nile to keep a regular stream. Added to this, it was stated, that almost all the Arabs of Africa were of opinion, that the Niger of the Soudan^a was the same river as the Nile of Egypt: and when Hutchinson^b said to the Moors, that the Niger was lost in a large lake, they answered, "God made all rivers to run to the sea: you say that small rivers go there: the Quolla (the Niger) is the largest in the world; and why should it not go there also?"

Upon the loss of Park, another expedition was fitted out, varying in point, under the direction of Captain Tuckey. As Park had begun with the Niger, Tuckey began with the Congo. Up this river the tide runs more than 140 miles; and 280 miles above Cape Padron it wears a most majestic appearance; being four miles wide, and its scenery not inferior to that of the Thames. Flowing with a gentle current, the natives declared, they knew no impediment to its navigation higher up: but that the river divided into two branches: that to the north-east was only obstructed by a ledge of rocks; which a canoe could pass with safety, though with some difficulty.

It is matter of great regret, that Captain Tuckey was unable to proceed farther: but, from many corresponding circumstances, he was persuaded, that the main body of the

^a Æschylus (in *Prometheus*) calls the Upper Nile the "Nigritæ."

^b Burckhardt, p. 408. 430.

^c It was once believed to divide itself into three great rivers: the Rio Grande, the Gambia, and the Senegal.

river did not proceed from Southern Africa, where everything was entirely parched; but from the North: more especially as rains had prevailed in that quarter for five or six months: whereas, it had been the dry season southward of the Line. He believed, therefore, from these and other data, that the Congo issues from some large lake, or chain of lakes, considerably to the northward of the Line. That the Congo and Niger were one, derived; also, some confirmation from the similarity of their interior names. For the Niger is called ZODI at Wassannah; and ZAD eastward of Timbuctoo; the Congo is also called ENZADDI at Embomma.

The chief objection, to this theory resolved itself into the difficulty of conceiving, that the Niger could flow between a great chain of mountains like the Kong, anciently called the Mountains of the Moon. It has certainly one unequalled circumstance attending it, viz., that of running in an almost perpetual state of flood; and of discharging at its mouth more than ten times the quantity of water that the Ganges does; being 4,000,000^a cubic feet in a second of time. The ebbing of the tide, therefore, makes but little impression upon it; it runs at a rate of six or seven miles an hour; and rolls its waters some leagues out to sea^b.

^a Quart. Rev. xxv. p. 141.

^b Mr. Reichard, a German, suggested the termination of the Niger by several mouths, of which the Formosa forms one, in the Bight of Benin; and this hypothesis was warmly supported by Mr. M^cQueen*.

Since the publication of this work, the problem has been set at rest by RICHARD and JOHN LANDER, who, in an open boat, sailed from Yaoovie to the termination of the river in the Bight of Biafra. The history of this voyage is exceedingly interesting:—"From Lever, all the way down to the ocean, the Niger is a broad and noble stream, varying from one to six, but most commonly between two and three miles in breadth. The banks in some places are flat and marshy, but elsewhere present the most pleasing aspects; being described as 'embellished with mighty trees and elegant shrubs, clad in thick and luxuriant foliage, some of lively green, others of darker hues; and little

* Vid. his Geogr. and Com. View of North Central Africa; containing a particular account of the course and termination of the great river Niger in the Atlantic Ocean. 1821.

AFRICAN AND AMERICAN RIVERS.

SUMMITS of high mountains, and sources of large rivers, have, in all ages, been objects of curiosity and research: and it is curious to remark, that the Gambia, the Senegal, and the Niger, should not only rise in the same line of latitude; but that the first should flow to the west, the second to the north-west, and the third to the north-east, and then south. The Danube, the Rhine, and the Rhone, it is true, rise at no great distance from each other, flow in different directions, and fall into different seas; but they do not, in their progress, encounter so many difficulties, nor involve so many remarkable phenomena, as the African streams: and it is equally worthy of remark, that though the large rivers of Asia flow into the various bays and gulfs, which indent its several seas, those of America, with one exception, flow into the Atlantic. There is only one large river (the Columbia) that empties itself into the Pacific. Vessels ascend to the length of 2,000 miles, by means of the Ohio, Alleghany, and Mississippi, without encountering a single lock. Schooners are fitted out from Pittsburgh, sufficiently large to be able to traverse the Atlantic to the Mediterranean and the Baltic; and so great is the evaporation of the Missouri, that though no less than twenty rivers flow into it, in the space of 1,000 miles, it does not, in all that distance, increase the weight or quantity of its waters. And here we may mark a curious coincidence in the contrast which the African and American

birds singing merrily in the branches. Magnificent festoons of creeping plants, always green, hung from the tops of the tallest trees, and, drooping down to the water's edge, pleasing and grateful to the eye, seemed to be fit abodes for the Naiads of the river.' Farther down the Niger is bordered by lofty mountains, part, seemingly, of the great chain which crosses Africa in this latitude; but which has not been able to arrest the course of this mighty river. These eminences are described as gloomy and romantic, fringed with stunted shrubs, which overhang immense precipices; their recesses only tenanted by wild beasts and birds of prey."—*Edinburgh Review*, No. CX. p. 406, 7.

rivers present. The large American rivers run east, except the Mississippi and Columbia; the large African rivers, on the contrary, run west, as if to meet their brethren of America; and as the Mississippi runs south, the Nile runs north. In most of these rivers, inundations are rapid; but, it would appear, not so much so as those of the Hawkesbury, in New South Wales. This river sometimes rises to the height of ninety feet^a, and with such little notice, that the inhabitants, settled on its banks, have little or no time for escape. Then a scene of great distress and confusion presents itself; for an immense expanse of water is everywhere interspersed with growing timber, stacks, and houses, crowded with horses and other cattle, with men, women, and children, clinging to the boughs of trees and the roofs of houses for security, and shrieking for assistance in all the agony of despair. But of all the rivers of the earth, perhaps, the Orange^b of South Africa is the most dreadful; since it is, in every direction, infested with jackals, hyenas, zebras, tigers, koedoes, lions, and all manner of reptiles; and those so numerous, that it is impossible to number them.

ABLUTIONS.

STATIUS gives a description of Grecian trees^c; and this is a passage, which has been more imitated than any other in that poet. Claudian began the imitation; and it has been followed by Tasso^d, Chaucer, Spenser^e, Drayton, and Rapin^f.

Lucan^g and Claudian^h, after the same manner, have enumerated the principal rivers in Italy and Greece; as Milton and Drummond of Hawthornden have those of England. "Is it

^a Wentworth, p. 24.

^b Patterson's Travels in South Africa, ii. p. 64. 1790.

^c Theb. vi. Perhaps Statius had his eye upon a passage in the 10th Met. l. 90.

^d Jes. Deliv. b. iii. st. 75, 76.

^e Fairie Queene, b. i. c. l. st. 8, 9.

^f Hortic.

^g Phars. lib. vi.

^h Sext. Cons. Hon.

not noble to behold the Nile?" said Menander to Glycera; "and is not the Edphrates" an object of admiration? But were I to visit all the noble rivers, I would wish to see, my whole life would be lost, in absence from my Glycera. Oh! then, let it ever be my lot to be crown'd with the ivy of Attica, and to be buried in the land of my fathers!"

Colonna once met a gentleman, as he returned from bathing in the Severn, early one summer's morning, near that part of the river, at Shrewsbury, which is called the Quarry. Entering into conversation with him, Colonna expressed a wonder, that he should bathe on a morning so little favourable. The stranger replied, that in doing so, he was chiefly actuated by a custom, he had adopted, of bathing in every remarkable river he came to. In pursuance of which, he had imbibed the waters of the Seine, the Loire, the Rhone, and the Moselle, in France; the Mersey, the Medway, and the Thames, in England; and he designed, in his progress through North Wales, to perform the same ceremony in the Dee, the Conway, and any other remarkable river he might chance to come to.

- Bathing in rivers and seas is a great luxury in warm countries. In ancient times, women assisted men in this exercise. Polycaste bathes Ulysses, in the Odyssey, and pours upon him fragrant oil; and the Roman women plunged into the same bath with the men, till the custom gradually gave way before improved manners, after it had been prohibited, to no effect, by the edicts of Hadrian, Marcus Antoninus, and Alexander Severus. The Otaheitans bathe frequently; and the negroes of Ardrah^b wash twice a day, and perfume themselves with aromatic herbs. To the former, the most agreeable of all amusements is bathing; and the higher the surf of the ocean, the greater is the diversion. * The natives of the

* The Romans were so ignorant of Asiatic geography, that even Sallust believed the Tigris and the Euphrates to rise from one fountain in Armenia.—
 Boetius also:—"Tigris et Euphrates und se fonte resolvunt."

^b Kaimes, i. p. 321.

Sandwich Islands, also, are such excellent swimmers, that when a canoe with a woman and her children were overset, Captain Cook observed a child of four years old swim about, and appear highly delighted with the catastrophe, till the canoe regained its position^a.

Ablutions^b were in frequent practice among the Jews, the Sampsœi, the Greeks, and the Romans. The Gentoo women bathe in a stream, before they sacrifice on the funeral piles of their husbands; and the custom of immersing new-born infants in rivers and fountains, which was very prevalent in Syria, during the reign of Antiochus, prevails in the present day, in many parts of India, Turkey, and China. The Mexicans, in the same manner, bathe their children the moment they are born. This ceremony is performed by the midwife: while bathing them, she says, "Receive the water; for the goddess Chalciuhcueje is the mother. May this water cleanse the spots, which thou bearest from the womb of thy mother, purify thy heart, and give thee a good and perfect life!" In another part of the ceremony, she says, "May the invisible God descend upon this water, and cleanse thee of every sin and impurity, and free thee from evil fortune!" Then, "Lovely child! the gods have created thee in the highest place of heaven, in order to send thee into the world; but know, that the life on which thou art entering is painful, and full of misery; nor wilt thou be able to eat thy bread without labour. May God assist thee in the many adversities which await thee!" The whole ceremony is curious and interesting; for which the inquisitive reader may consult the History of Mexico, written by the Abbé Clavigero.

^a Sitting in the water at Cumana is a frequent amusement. . Of a fine light night, says Humboldt, chairs are placed in the manzanares, and men and women, lightly clothed, assemble in the river, and pass many hours in familiar conversation, or in smoking cigars.

^b Lomier wrote a curious work on Lustrations, entitled "Epimenides, sive de Veterum Gentilium Lustrationibus." Of Mahometan Ablutions, vide "Tableau Général de l'Empire Ottoman, par M. de M*** d'Osson, p. 145. fol.

The Brammans of Hindostan^a baptize their children also. Having washed the child with water, a relation holds the point of a pen to its forehead, and prays the Deity, "to write good things thereon." He then makes a mark with red ointment, saying, "O Lord, we present this child, 'born of a holy tribe, to thee and thy service. It is cleansed, with water, and anointed with oil."

A custom prevailed in the fourteenth century, among the women residing on the banks of the Rhine, of assembling, on a particular day of the year, to wash their hands and arms in that river; fondly flattering themselves, that such lustrations would preserve them from all dangers and misfortunes during the remainder of the year. This ceremony, witnessed by Petrarch, gave him great satisfaction. "Happy," said he to himself, "are these women; since their river runs away with all their miseries. Ah! happy should we be in Italy, if the Tiber and the Mincio possessed the same virtue. These fortunate people waft all their misfortunes, on the bosom of their river, to the English: we would willingly present ours in the same manner to the Moors of Africa, if our rivers would only bear the burden; but they will not."

For my own part, I should be wanting in that gratitude to the Giver of Happiness, if I did not confess, that I have derived as much enjoyment from sitting or wandering on the banks of rivers, and there giving rein to my imagination, as from any other objects in life. How often, when reclining on the margin of the Dee, under the hanging rocks of the Conway, the arched recesses of the Wye, beside the Severn, or on that of the romantic Towy:—how often have my eyes pursued the gliding waters, in which the clouds, the trees, the rocks, and the sun, or the moon, were depicted; and, reflecting on the "chequered scenes of my life, have permitted my imagination to waft itself to those regions of infinite space, where every care would subside; where the world would appear as a

^a Lord's Banian Relig. ch. ix.

AND SUBLIMITIES OF NATURE.

globule; and where every object around me would operate as an evidence of the justice and beneficence of the Eternal Power !

WATER PARTIES.

RETIRED in the country at C——, or at L——, after unremitted toil in the senate, and desirous of varying your mode of life, my Lelius, send your servants into the fields. Let the collation be spread ; and surrounded by your family, and sheltered from the heat of the sun, enjoy the coolness of the wide-extending oak, and the rivulet, that waters its roots. Mount the highest of your mountains ; lie down upon its mossy surface ; and watch the course of the clouds ; or observe the animals, bounding from one end of the hill to the other. Rise to the rock, and shudder with agreeable horror, as the goat bounds from precipice to precipice : or on the bosom of a river or a lake, while every object seems to move, recline in peace within your boat, and drink in rapture, as you move along.

Nothing can be more delightful than the water parties of the Constantinopolitans, on the bosoms of the Euxine and the Marmora ; or those of the inhabitants of Vevay and Lausanne, on the Lake of Geneva. And what traveller is not captivated, as he has observed the light boats, sailing with animated parties from Gersau to Lucerne ; or on the two lakes,—one small and beautiful, the other extensive and picturesque,—on the east and west sides of the city of Constance ? For my own part, my friend, never have I envied you more, than when you have described to me the pleasure you derived, in sailing down the Rhode from Lyons to Valence ; and from Viviers to Avignon. And, after tasting all the pleasure, which the mountains of Switzerland and the vales of Savoy could afford an imagination, so elegant as yours ; after visiting the sources of the Aar and the Rhine, and climbing the sides of St. Gothard and St. Bernard, you confessed, that the

happiest moments, you experienced among those astonishing regions, were those, in which you sailed with the captivating Julia along the Lake of Lucerne; and at the moment, in which, as the sun was shedding its rays upon the water, you landed at the chapel of William Tell.

Of all the amusements, which Rousseau partook, when at Geneva, none were so agreeable to his taste, as that of walking along the banks, or of sailing on the bosom of the lake, which stretches to the east of that celebrated city. In the society of Theresa, and the family of Le Luc, he spent seven of the most delightful days of his life, in coasting along the shores of that beautiful water; receiving rapture at every motion of the vessel; and imbibing with that rapture all the bewitching imagery, with which, after the expiration of several years, he embellished the *Nouvelle Héloïse*. In his solitary excursions he digested the plan of his Political Institutions; formed the ground-work of the tragedy of *Lucretia*; translated a portion of Tacitus; and meditated a History of the Valois.

II.

The climate of Italy allowing hospitalities in the open air the Romans frequently indulged themselves, in dining in woods and grottos. And even Alaric delighted in stretching his huge figure under the shade of the plane-tree; beneath which he frequently took repasts. This tree Xerxes held in such admiration*, that whenever he saw one in his march, it was his custom to halt, that he might have the pleasure of sitting under its shade, with his army encamped around it. He adorned it with bracelets and jewels, and appointed a steward to guard it from accidents.

The Nobles of Caubul frequently give entertainments in

* Plut.—Also Ælian. Var. Hist. b. ii. c. 24.

their gardens^a; and the Cashmerians are much devoted to the pleasure of sailing on the bosoms of lakes and rivers^b. In Venice excursions of this nature are even still more delightful. There the water is smooth, the sky cloudless, and as the enthusiast glided along in a gondola, the boatmen once were accustomed to sing, to the sound of their oars, the songs and poems of Petrarch and Ariosto. Thus giving a fine play to the imagination, the faculty of thought was enlarged; the nerves delicately attuned; and the heart, vibrating in unison, felt itself susceptible of every elegant and virtuous impulse. "Oh Petrarch—Ariosto—and sacred Tasso," exclaimed Da Costa, when sailing on the Brenta; "how delightful must be your feelings, even in your present mansions of immortality, when you reflect on the charm, which your poesy imparts to the brilliant moonlights of Venetian skies!" But the sonnets of Petrarch, the stanzas of Tasso, and the distichs of Ariosto, are no longer heard upon the waters of Venice!

III.

Gondolas are introduced with much effect in the grand picture of the Laguno, painted by Canaletti, once belonging to the Elector of Saxony, and lately exhibited for sale in London. How often has Da Costa glided along the Brenta, having the towers of Venice to the east, and the Tyrolese Alps to the north, listening to the notes, which floated upon the water, from the balconies of the palaces, which rise on the borders of that celebrated river! As he has thus indulged the romantic character of his nature, every scene has seemed,

——— An entrance into paradise;
And all beyond as Fancy's. And as there,

^a Elphinstone, 279.

^b Forster's Travels.—The natives of Kin-sai-too.—Vide Marco Polo, b. ii. ch. lxiii. sect. 5.

In the cool eventide,—so soft and still,—
 The little boats glided their easy way,
 Midst the reflections of the sunset, all
 Seemed like a convoy of departed souls
 Steering their course to Heaven ^a.

ANGLING :—FISHERIES.

It is well known that the Romans, who claimed the empire of the earth, for many centuries claimed no authority over the sea. The right of fishing, even at the mouth of the Tiber, belonged as freely to the Spaniards, or Sicilians, as to the Romans themselves. Whoever chose to cast a net there might ^b. Thus it continued till the reign of Justinian; when the right of fishing in particular places was granted to particular persons. Leo, the 52d Emperor of Rome, enacted a law, that every nation might fish in the sea, adjoining its shore; and that every private person might fish in the river, that flowed past his lands. A similar regulation was observed among the Visigoths ^c. In England, many persons dispute this right; generally, however, without much either of justice or authority.

The Dutch, for a long time, came near our ports, and not only fished upon our shores, but actually sold us the fish they had caught; as the lord of a manor frequently purchases game from off his own estate.

Few branches of commerce are more productive than fisheries; and the gold mines of Peru yield less than the collected labour of those, who voyage to the bay of Canada and the coast of Newfoundland for green cod; of those who

^a Altered from Rinaldo and Armida.

^b The Carthaginians and the people of Marseilles had several wars on the subject of the right of fishing. Vide a passage in Justin. xliii. c. 5. And when Hanno was in treaty with the Romans, he declared they should not only not sail beyond the "beautiful promontory," but that they should not even wash their hands in the sea of Sicily. Frensheimius Supplement to Livy, 2d dec. lib. vi. Vide Montesquieu's Remarks, b. xxi. ch. 8.

^c Montesq. b. xxi. ch. 14.

fish for dry cod along the coast of Placentia, from Cape Rose to the Bay des Experts; for herrings, along the Baltic, German, and Irish coasts; for pilchards, on those of Dalmatia, Bretagne, Devonshire, and Cornwall; for mackerel, near the shores of France and England; for salmon, on the coasts of Scotland and Ireland; for sturgeon, at the mouth of the Wolga; for whales, in Greenland; and for pearls, in Ceylon.

An angler may greatly improve his pleasure, if, to his art, he adds the science of Natural History. With Walton, Buffon, and, above all, Lape  de, for his companions, stretched beneath the shade of an alder, the caprice of the watery inhabitants will give no disgust to his appetite. With those writers, and not unfrequently with Tasso, Spenser, and Sanzario, has Colonna enjoyed the morning and the evening of days, never remembered but with satisfaction! Sometimes on the banks of the Thames, near Twickenham and Richmond; the Ouse and Lark, in the counties of Norfolk and Suffolk; the Cam, the Welland, the Avon, near Stratford; the Severn, near Gloucester and Shrewsbury; the Dee, near Corwen and Langollen; the Avon, near Southampton; and on the banks of a river of the same name, between the cities of Bath and Bristol; but, above all, upon the borders of the Towy—where

- "Fancy wanders wild at will,
Beneath the bowers of Grongar Hills"

"Few days has he to number in the chronology of enjoyment more peaceful, and therefore more agreeable, than those! Enjoyments, occasionally protracted even till midnight; when he has assisted the fishermen of the Usk to make large fires upon its borders. These fires attracting salmon in considerable quantities, a single fisherman has little difficulty in spearing six or seven in the course of an hour. A similar

mode of fishing once prevailed in the isle of Samos, and is still practised in Sweden, Norway, Lapland^a, Italy, and Java^b.

There is an animal in South America, called by the Spaniards "the tiger," which also catches fish in the night. It drops its saliva in the water; and the fish springing at it, the tiger takes them in his paw, and throws them ashore.

The Icelanders are said, at one time, to have taught bears to jump into the sea, and catch seals. In China birds are equally well trained; for, at a signal, they dive into the lakes and bring up large fish, grasped in their bills. In Greece^c, the fishermen use branches of pine, steeped in pitch, and lighted; the inhabitants of Amorgos used cypress-leaved cedar, which served, when lighted, as a flambeau; and the Chinese fish in the night with white painted boards, placed in a manner to reflect the rays of the moon upon the water doubly. These attract the fish to the boat; when the men cast a large net, and seldom fail to draw out considerable quantities. Anchovies are fished for also in a similar manner^d.

HISTORICAL ASSOCIATIONS.

Many and delightful are the associations, connected with rivers!—"With the NILE we associate the rebuke of Apollonius of Tyana to the cruel natives of Egypt: "Reverence the Nile," said he: "But why do I mention the Nile among men, who prefer measuring the rising of blood to the rising of

^a Von Buch's Trav. 351.

^b Raffles's Hist. Jav. i. 187, 4to.

^c The ancient Greeks and Syrians long abstained from eating the fish of their coasts; and it is remarkable, that Homer nowhere mentions fish as being served up at his numerous banquets.

^d Anciently they fished by night in the Eastern countries. Vid. Luke v. 5.

"Qui hujusmodi magnos pisces piscantur, de nocte eos invadunt in tenebris, et ideo quando dies incipit apparere, maledicunt diei, quia per hoc eorum opus et intentio impeditur."—*Aquinas*.

water?—"Do our minds repose upon the *SENEGAL*? So beautiful are its banks^b, that the stranger fancies he sees the primitive simplicity of the first parents of mankind; blooming, as it were, in the morning of nature.—The *CYDNUS*? In a barge, whose poop was of beaten gold; whose oars were of silver, moved to the music of flutes; and whose purple sails were perfumed with various odours, reclines the luxurious Cleopatra, in a pavilion, covered with silk. On each side of her stand boys, like Cupids, fanning her with various-coloured fans, while delicious perfumes pervade the vessel. Antony sups with the queen; she wins his heart, and he loses the world!

Does a classical stranger stand upon the banks of the *ISSUS*? He remembers that battle, in which the Persians lost 10,000 horse, 100,000 foot, and 40,000 prisoners; while Alexander lost but 450! In this battle the conqueror took Sisymbria, the mother of Darius: she, who slew herself on the death of Alexander, after having witnessed the fate of her husband, and eighty of her brothers; the destruction of her son, the loss of an empire, and the ruin of her subjects!

The *TIBER*? Who is not alive to the splendour of its ancient glory? What is its present condition? "Its destiny," says a French traveller, "is altogether strange. It passes through a corner of Rome, as if it did not exist. No one deigns to cast his eyes towards it; no one speaks of it; no one drinks its waters; and the women do not even use it for washing. It steals away between the paltry houses, which conceal it, and hastens to precipitate itself into the sea, ashamed of its modern appellation—*Tevere*."

The *VISTULA*? It is immortalized by the death of Vanda, duchess of Poland. Vanda was the most beautiful and accomplished princess of the age in which she lived. Rithogar, a Teutonic prince, hearing of her fame, despatched an am-

^a Philost. in vit. Apol. v. c. 26.

^b Adanson, Voy. to Senegal, i. 345.

bassador, to demand her in marriage ; with orders to declare war, if she refused the invitation. This method of courtship not suiting the taste of the duchess, the prince prepared for war. Vanda marched at the head of her troops, and encountered Rithogar on the banks of the Vistula. The troops of the prince fled at the first onset ; and thus losing the battle, Rithogar slew himself in despair. Vanda, in the mean time, mourned the victory she had gained ; for, having beheld Rithogar, she had become enamoured of him : but her nobles prevented their union. Upon learning the fate of her lover, Vanda threw herself into the Vistula ; and her name was given to the country since called Vandalia.

Do we think of the Clitumnus ? We behold milk-white heifers wandering in its meadows.—The Galesus of Calabria ? We see flocks of sheep, with soft and flexible wool.—The Eurotas ? Olives, laurels, and myrtles, are seen growing on its borders.—Do we float in imagination on the bosom of the Plata ? We associate its periodical overflowings with those of the Euphrates, the Indus, and the Senegal.—Why does a small rivulet in Pembrokehire send the imagination into Spain, into Sweden, ancient Phrygia, and the island of St. Domingo ? Because it sinks into a cavern ; and, passing underground, rises again, and falls into the sea. Thus does the Vadiana, in Spain ; the Gottenburgh, in Sweden ; and the Lycus, in Phrygia : while in St. Domingo there is a cave, where several brooks and rivers are precipitated with so great a noise, that its echo may be heard at the distance of several leagues.—Can the Itchin be accidentally associated with the Camilla of Virgil ? Bathing once in a stream, I saw a fisherman bind his clothes with some osiers, fasten the whole round a stake, and throw it over the river. The stake stuck in the opposite bank ; the fisherman then swam over himself. He seemed the father of Camilla ! Metabus, king of Privernum, being dethroned for his tyranny, snatched up his daughter and fled ; his enemies pursuing him as dogs chase a stag.

Coming to the banks of a river, and fearing to lose his daughter, if he attempts to swim over it with her in his arms, he takes his spear, fastens the child with osiers, and, covering the middle with cork, hurls the spear with all the force he is master of. The spear sticks in the opposite shore, as he had hoped. He swims over, takes the child again in his arms, and devotes himself to the woods. Near the top of a mountain he forms a cave, and lives remote from all society. Becoming a shepherd, he feeds his daughter like a second Harpalyce, with the milk of mares and savage animals. When the little Amazon can bear its weight, she is taught to hold a javelin in her hand, a bow and a quiver of arrows hang at her back, while the skin of a tiger flows loosely over her shoulders. All the matrons of Tuscany desire this young Diana for their sons. She refuses them all; resolved to retain her state of virginity. In the war between Turnus and Eneas, she sides with the former; and, attended by her Amazonian companions, Tulla, Tarpeia, and Lavinia, her actions and her death form the best portion of the 11th Eneid.

FOUNTAINS.

Not only rivers, but FOUNTAINS, have been held sacred by almost every nation: equally are they beloved by the poets. Who has not perused with pleasure Sannazaro's ode to the fountain of Mergilini; that of Fracastorius to the spring near the Lake di Garda; and that of Horace to the fountain of Blundusium? When Petrarch first beheld that of Vaucluse^a, in company with his father and his uncle, Settimo, he was, though a boy, so enchanted with it, that he exclaimed, "Were I master of this fountain, I would prefer this spot to the finest of cities."

^a Pliny alludes to this fountain: "Est in provincia Narbonnensi nobilis fons, Orgo, domine. In eo herbe nascuntur in tantum expetite bubus, ut mersis capitibus eas quærant."

There is something venerable in the very name of fountain. We say "the fountain of life," and "the fountain of knowledge;" and the image of Truth (the daughter of Time and the mother of Virtue) is fabled to have been first discovered at the bottom of a fountain, clad in a white robe, of a symmetrical figure, and of a mild, modest, diffident, and attractive countenance. Truth? "Of all the divinities that nature has discovered to the mind of man," observes Polybius, "the most beautiful is Truth.—Her power is as great as her beauty. For, notwithstanding all conspire to overwhelm her; and notwithstanding every artifice is employed by her adversaries, espousing the cause of Error, to effect a conquest over her, yet, I know not how it is, she never fails, by her own native force, to make her way into the human mind. Sometimes she displays her power immediately; sometimes only after having been a long time enveloped in darkness. She nevertheless surmounts every opposition, and triumphs over every error by her own essential energy." She is, as a Hebrew writer^a sublimely expresses it, "the strength, kingdom, power, and majesty of all ages."

Poets and other writers have generally the most agreeable associations in respect to fountains. Homer compares Agamemnon shedding tears to a fountain, trickling from the womb of a rock^b. Love has been called a spring perennially flowing with delight: a king is styled the "fountain of honour:" Marcus Aurelius desires us to look within, as within is the fountain of good: and Akenside, alluding to the capacities of the mind, exclaims—

"Mind, mind alone—bear witness earth and heaven!
The living fountains in itself contains
Of beauteous and sublime."

Lucretius associates fountains with his splendid exordium^c:

^a Esdras, ch. iv. v. 40.

^b Il. ix. l. 19.

^c *Avia Pleridum peragro loca, nullius ante
Trita solo, &c. &c.*

and Aristotle calls those of the Greek Archipelago "cements of society;" for at those places the young women were accustomed to meet every evening. While one drew water, another sung, and a third accompanied: then all the maids of the village followed in chorus; and the evening frequently closed with a dance.

De Pagès assures us, that the most beautiful subject for a painter, in the East, is that of a young female, on her way from a fountain: and one of the best pictures of Raphael is that, which personifies the servant of Abraham meeting Rebecca at the well. Berghem has a picture representing peasants driving their cattle to a fountain at the first glow of evening; and Gaspar de Witt has a beautiful landscape, animated by hunters halting at a well. But the most celebrated painter of fountains was Dubois, of Bois-le-Duc. And here we may observe, that the discovery of Portici is connected with the subject of fountains. A peasant, in the environs of that city, wanting water for his garden, resolved to sink a well. After he had laboured two or three days, he discovered several fragments of marble. This circumstance being related to the Prince D'Elbeuf, he immediately purchased the garden; when, setting several men to excavate, they soon discovered fragments of pillars; and, at length, an entire temple, formed of the best and finest marble; peopled as it were with statues, which had been buried under lava, issuing from Vesuvius in the time of Pliny the Naturalist.

FOUNTAINS CONTINUED.

One of the most remarkable fountains, in ancient times, was that of which Herodotus and Diodorus Siculus have transmitted an account. It was called "the Fountain of the Sun;" and was situated near the temple of Jupiter Ammon. At the dawn of day this fountain was warm; as the day ad-

vanced, it became progressively cool; at noon it was at the extremity of cold; at which time the Ammonians made use of it, to water their gardens and shrubberies. At the setting of the sun, it again became warm; and continued to increase, as the evening proceeded, till midnight; when it reached the extremity of heat: as the morning advanced it grew progressively cold. This fountain is described by Quintus Curtius, Diodorus Siculus, Arrian, and Solinus: Silius Italicus also alludes to it^a.

There was a fountain, equally curious, in the forest of Dodona. It is said to have had the power of lighting a torch:—at noon it was dry; at midnight full; from which time it decreased till the succeeding noon^b. A similar one is mentioned as being near Grenoble^c.

The celebrated Castalian fountain rushes from two precipitate rocks, and forms several romantic cascades^d; and Cashmire is said to abound in fountains, which the natives call miraculous^e. Pliny the younger^f describes one, near the Larian Lake, which increased and decreased three times every day. It still exists^g.

The ancients were never weary of attaching peculiar properties to fountains. That of Arethusa was supposed to have the power of forming youth to beauty^h; and that at Colophon of enabling the priest of the Clavian Apollo to foretell future events. This oracle was visited by Germanicus, in his progress through Ionia. The priest inquired his name; then descending into a cavern, in which the secret spring was, he drank of it; and, returning to Germanicus, recited two or three verses, which foretold the premature death of that illus-

^a Stet fano vicina, novum et memorabile lymphe,
Quæ nascente die, &c. &c.

^b Mela, lib. ii. c. 3. ^c Mém. de l'Académ. des Sciences, Année 1699, p. 23.

^d Vide Wheeler's Journey, B. iv. 314. Ionic Antiq. p. 35.

^e Asiatic Miscell. vol. 2. ^f Lib. iv. Ep. 30. ^g Eustace, vol. 4. 45.

^h Apud Euseb. Præpar. Evang. v. c. 29.

trious prince^a. Pliny mentions this spring, and asserts, that whoever drank of it died soon after^b.

Of medicinal and detrimental fountains we have many instances, vouched for by writers modern as well as ancient. Some were said to produce barrenness; others fruitfulness. These are described by Theophrastus, Aristotle, Plutarch, and Solinus. Philostratus^c mentions one that occasioned the leprosy. Vitruvius^d speaks of another near Zama in Numidia, that gave unwonted loudness to the voice; while the Macrobian Ethiopians, living to the age of 120, their longevity was ascribed to their bathing in a fountain, which perfumed them with an oil, which had the odour of violets. We read of some, that caused immediate death; some the loss of memory; and others that restored it. Plutarch^e relates, that there was one called Ciffusa, which being of a bright colour, and of an exceedingly pleasant taste, the inhabitants of the neighbourhood believed, that Bacchus had been washed in it immediately after his birth. It had something of the flavour of wine. Many of these have, doubtless, a fabulous origin; yet it would be too presuming to doubt the absolute possibility of their existence. Marcellinus^f, however, takes no little latitude, when he describes a fountain, called the water of oaths. "Its source," says he, "is cold; and yet it bubbles like boiling water, and possesses a faculty of ordeal in respect to truth and falsehood." Philostratus also alludes to it^g.

In Epirus^h was a fountain, which at the last quarter of the moon was so much impregnated with sulphur, that it kindled any wood that was put into it: and in the palatinate of Cracow there is a spring, which, upon applying a torch, flames like spirits of wine. This flame dances on the water, but it

^a Tacitus, Annal. ii. c. 54.

^b Plin. Nat. Hist. ii. s. 3.

^c In Vit. Apol. lib. ii.

^d Lib. viii. c. 4.

^e In Vit. Lysander.

^f Lib. xxiii. c. 7.

^g In Vit. Apol. i. c. 6.

^h Pomp. Mela, ii. c. 3.

does not heat it. Pliny^a also speaks of two, one in Judea, the other in Ethiopia, which being impregnated with sulphur, had the property of oil in respect to burning. The same quality is given to a river in Cilicia, and to a fountain near Carthage, by Vitruvius. Herodotus^b relates, that in the country of the Atarantes was a hill of salt, on the summit of which bubbled a spring of fresh water. At Guildford, in Connecticut^c, is a fountain, the water of which will evaporate, if corked in a bottle ever so strictly. Some writers mention one rising in Mount Soractes, the waters of which boiled at the rising of the sun. In Greenland, most of the springs and fountains rise and fall with the tide. Many in Spain, in England, and in Wales, have similar periodical returns; and under the rocks of Giggleswick, in the West Riding of Yorkshire, there is a well, that ebbs and flows several times in the course of an hour. When the weather is very wet or very dry, it ceases to flow.

Among the Romans, no person was allowed to swim near the head of a stream; as the body was supposed to pollute consecrated waters. In the early ages of popery, the common people, where fountains and wells were situated in retired places, were accustomed to honour them with the titles of saints and martyrs^d. Some were called Jacob's well; St. John's; St. Mary's; St. Winifred's, and St. Agnes': some were named after Mary Magdalen; and others derived their appellations from beautiful and pious virgins. Though this custom was forbidden by the canons of St. Anselm, many pilgrimages continued to be made to them; and the Romans long retained a custom of throwing nosegays into fountains, and chaplets into wells^e. From which practice originated the ceremony of sprinkling

^a Nat. Hist. v. c. 7. ^b Lib. iv. c. 184. ^c Americ. Acad. Arts, vol. 1.

^d The inhabitants of the Loo-choo Islands also have guardian deities to wells. Vide Capt. Hall's Voy. 4to. p. 113.

^e They also instituted a feast in honour of them; called *Fontinalia*: at which time they visited all the wells, and threw crowns of flowers into them.

the Severn with flowers; so elegantly described by Dyer^a; and so beautifully alluded to by Milton:

* ——— The shepherds at their festivals
Carol her good deeds loud in rustic lays;
And throw sweet garland-wreaths into her stream,
Of pansies, pinks, and gaudy daffodils.

* Ancient heroes washed their hair in them. Horace^c alludes to this custom. The Hindoos frequently sprinkle blossoms of flowers on the surface of those streams in which they perform their ablutions^b; while on the Lake Masanawara, north of the Himalayah Mountains, the Tartar shepherds scatter upon its surface the ashes of their relatives.

FOUNTAINS CONTINUED.

In the province of ———, near the small town of ———, there is a spring, which wells from the side of a hill, below a cottage, in which Colonna has passed many a satisfied hour. This spring is as clear as crystal; it never rises higher than a certain height; nor ever sinks below it. In summer it is cool; in winter warm. White stones and sand filter the bottom; and ivy and lichens creep up the sides of the wall, that surrounds it.

Diana might have lov'd in that sweet spot
* To take her noontide rest; and when she stopt,
Hot from the chase to drink, well pleas'd had seen
Her own bright crescent soft reflected there^d.

This spring is endeared to Helvidius from the following conversation having taken place in its neighbourhood.
“ While you lived in your cottage, at the mouth of the

^a Fleece, b. i. l. 693.

^b When the Indians pass the promontory of Mussedum, they throw fruits and flowers into the sea, in order to secure a propitious voyage. Vide Notes to the Episode of Dashwanta and Sakuntala, *Asiat. Jour.* vol. 4. 528.—At Argentoratum, now Strasburgh, a custom once prevailed of throwing human victims into wells.—Vide *Schœd. Descript. Templ. Argent.* p. 35. Ed. 1617.

^c Lib. iii. od. iv. l. 61.—iv. od. v. l. 26.

^d Southey.

Towy," said Helvidius to Colonna, "watering your plants, wandering by the sea-shore, cultivating your garden, and contrasting the general peace of Nature with the tumults and petty whirlwinds of human passions, you appeared to be happy! Now——" "Fortune was envious of me; she saw, that I despised those gifts, which men value so highly; and she revenged herself upon my indifference, by plunging me into the gulf of misfortune; leaving me only the consolation of having deserved a better return." "Misfortune? Did you lose your wife, or your children? Did a friend relapse into an enemy? You are above poverty; you are insensible to ingratitude—you are superior to calumny!" "Neither of all these. I lost neither my wife, nor my children; no friend relapsed into enmity; poverty I can bear; ingratitude I am accustomed to; as to calumny—it is an inheritance for all men—even of the tyrant." "What, then, could so mightily disturb you?" "Ah! my friend, to you I may confess the weakness of my heart. I was unable to fulfil my engagements! Since that time my heart has been a prey to secret anguish. I have not yet been enabled to redeem my pledges; and though I have many inducements for life, I shall never enjoy it, till I can sing, as it were, to these mountains, 'I have fulfilled my engagements, and therefore am I free!'" During this conversation, Colonna sat with his friend at the door of his cottage; a mountain rose immediately behind them; a woody valley, enriched with the tints of autumn, stretched below; with a river brawling through it. On one side sat Helvidius; on the other Marcella, with her two children; one in her lap, the other on a stool at her feet. The Severn sea rolled at a distance; the hills of Somerset rose in the perspective; and the sun, mellowing the sky with its tint of *Isabella*, it were almost impossible to wish themselves in Italy or in Greece. "Let us dismiss all sombre reflections," exclaimed Helvidius; "and let nothing disturb the delight, which the scenes before us are so capable of producing. In

the bosom of a virtuous and affectionate family, we enjoy the best society in the midst of solitude. Instead of brooding over past difficulties, or calculating future ones, much more wise is it to permit the soul to rest in those delightful impressions, which arise from the investigation of honourable motives. Investigate, therefore, the anatomy of your own soul: trace the causes of your misfortunes, in order to overcome them by industry of body, or by exertion of mind. At all events, let this evening be passed in tranquillity. Let us amuse ourselves in drawing pictures of savages, softened; the ignorant, enlightened; the luxurious, hardened into temperance; and the atheist converted to a belief, and a wise acknowledgment of a God. For here, and at this season, the mind, following an agreeable direction, would derive a sensible gratification from any endeavour to simplify laws, and to investigate the plans and the operations of Nature." With all my heart," returned Colonna. "Let us walk leisurely up this mountain, and discourse on subjects so congenial to our hearts: for the hours I devote to the study of Nature, and to the society of my family and friends, are those only, which I consider as pertaining to life." "Ah! my friend," returned Helvidius, "with all your difficulties, Nature has formed your mind and heart for some of her best enjoyments. As to the misfortune you allude to, fortune will, one day, enable you to recover the ground you may have lost. For the present, let this spring whisper consolation to you, in the language of a poet, whose fables have so often delighted you in your boyhood: for the moral of his distich will teach you, that though the mild voice of patience attacks melancholy only by degrees, it seldom fails to overcome at last.

*Quid magis est durum saxo? Quid mollius unda?
Rura tamen molli saxa cavantur aqua!"*

"If I were in Greece," replied Colonna, "I should almost fancy, that I heard the voice and the language of Plato. Let

us climb this mountain; let us sit down upon yon old grey stone, half covered with moss; and, watching the last tints of the descending sun, anticipate the glories of immortal life."

GROTTOES.

THE names of deities were given to Grottoes, as well as to fountains. The serenity of an Italian sky served to render those occasional retreats peculiarly agreeable to the Roman nobility; hence were they frequently to be found in the shrubberies and gardens of that extraordinary people. The poets, at all times willing to celebrate whatever adds to their enjoyments, have left us some elegant descriptions of those recesses, formed in the sides of rocks, at the feet of mountains, or on the banks of rivulets. Many of these still remain in Italy^a; containing multitudes of small paintings, representing vases, festoons, leaves, butterflies, shells, and fruits.

Pausanias gives a remarkable account of a grotto at Corycium; and Statius describes an elegant one in his third *Sylva*; but that, which was the most celebrated in ancient times, was the grotto of Egeria; still existing, though in a state of ruin^b. When this grotto was first made by Numa, it was formed with such skill, as to appear totally untouched by art: in the reign of one of the emperors, however, it entirely lost its simplicity; and, being adorned with marble and other splendid ornaments, it acquired a magnificence totally foreign to its original character. This provoked the satire of the indignant Juvenal: but it is now said, to have returned to its

^a *Diverse Maniere d'adornare i Cammini Roma*, p. 23, fol. 1769.

^b *In Villa Justiniana, extat ingens lapis quadratus solidus in quo sculpta hæc duo Ovidii carmina sunt:—*

Ægeria est quæ præbet aquas dea grata Camænis

Illa Numæ conjunx conciliumque fuit.

Qui lapis videtur ex eodem Egeriæ fonte, aut ejus vicinia isthuc comportatus.—MONTFAUCON.

primitive simplicity; being adorned with moss, violets, sweetbriars, honeysuckles, and hawthorns.

The grotto, which Pope formed at Twickenham, was one of the most celebrated ever erected in this kingdom. In the first instance, it was remarkable for its elegant simplicity. As the owner, however, advanced in years, it became more and more indebted to the refinements of art: but the recollection of its having amused the last years of that illustrious poet atones to the heart of the philanthropist, for what it loses to the eye of imagination and taste. The inscription, he wrote for this fountain, seems to have been conceived from the following laconic fragment:—

Nymphae . loci . bibe . lava . tace.

Gaffarel, librarian to Cardinal Richlieu, wrote a history of all the vaults, mines, caves, catacombs, and grottos, which he had visited during his travels of thirty years: the principal grottos of which were that of Pausilippo; that of the serpents near Civita Vecchia; the Witches' Grotto near the Ganges; those in the Highlands of Scotland; on the banks of the Onon and Yenisei in Siberia; the bone-caves in Egypt; the yellow cave in the valley of Alcantara; that of Pilate among the Alps; as well as those of Bruder Bahn, and of Glaris: those of the Carpathian mountains, and the Dragon's Cave in the landgravate of Hesse Darmstadt; and the immense caverns at Alcantara, near the city of Lisbon.

In natural grottos it is that we may occasionally find the most beautiful specimens of spars; while artificial ones are not unfrequently decorated with shells, worthy the residence of Doris and the Nereids. In that of ——— may be seen the feathers, white with brilliant stains of carnation; the hebraica, white, with spots as black as jet; the cloth of silver, and the cloth of gold.

The first race of men are said to have been born, and to

have resided in caves^a and grottos. These were the dwellings of the Cimmerians^b; to whom Homer^c and Herodotus^d so frequently allude.

Mary, the Virgin, too, is traditionally said to have suckled the Christian Messiah in a grotto; and leaving some drops of milk upon the ground, the grotto has ever since been supposed to have the valuable faculty of restoring milk to mothers. And here we may observe, *en passant*, that in Russia^e there is a cave so large as to contain several subterranean lakes and meadows; and that the Mammoth cave of Indiana is from six to nine miles in length, and abounds in sulphate of magnesia, of a very superior kind. The grotto of Antiparos, one of the Cyclades, however, is the most celebrated, on account of its remarkable petrifications: the island, in which it is situate, being a rock of marble, sixteen miles in circumference. It is very curious, however, that none of the ancients appear to have known any thing of it. It is mentioned neither by Pliny nor Strabo.

LAKES.

From rivers, fountains, and grottos, let us turn to LAKES. Those of England and Switzerland present so many features of beauty and grandeur, that an idea of something, peculiarly worthy of admiration, presents itself, when we hear them mentioned, even in the most casual manner. What enthusiastic emotions did the lakes of Switzerland generate in Rousseau! And while some of the most agreeable hours of united labour and pleasure were indulged by Gibbon on the banks of the Lemán, the lake of Zurich charmed many an

^a For a description of the cave of the Nemean Lion; of Pan in the Acropolis of Athens; on the plain of Marathon, and on mount Rappana; vide Dodwell's Travels in Greece, vol. i. 304, 5, 550; vol. ii. 213. For those of the Western Highlands of Scotland; vide Macculloch's Descript. vol. i. 517; vol. ii. 225, 321, 494.

^b Strabo, v. p. 374.

^c Odyss. ix. v. 86.

^d Lib. ii. c. 10; vii. c. 5.

^e Gmelin.

hour of sorrow from the bosoms of Haller, Zimmermann, and Lavater.

For my own part, I am ready to confess, that some of the happiest moments of my life have been those, which I have, at intervals, passed upon the banks of rivers, and on the bosom of lakes ;—especially when their waters

Have glowed beneath the purple tinge
Of western cloud.

And never will Colonna wish to forget those hours of rapture, when, reclining in a boat, he has permitted it to glide, at the will of the current, on the picturesque expanse of Bala Lake, in the county of Merioneth : or when wandering along the banks of those waters, that glide at the feet or stud the sides of the mountains, which rear themselves around the magnificent peaks of Snowdon.

How often have I heard you, my Lelius, descant with rapture on the lakes of Cumberland and Westmoreland ; on those of Loch-Lomond, Loch-Leven, and Killarney ; those of the Arkansas^a, and the still more noble and magnificent ones of Switzerland. With what delighted attention have I listened to your descriptions of the lakes of Thun, Zurich, and Neufchatel, Brientz, Bienne and Constance : and how has my imagination kept pace with you, in your journey, as you have wandered in memory among those enchanting regions :—regions abounding in scenes, which Warton might have pictured, as the native residence of poetic fancy.

SULZER, born at Winterthun, in the canton of Zurich, animated by the example of Gessner, the naturalist, lived to

^a The lakes near the Arkansas, in the valley of the Mississippi, are covered with the flowers of the *nymphaea nelumbo* ; the external leaves of a brilliant white, and the interior of a beautiful yellow. "These lakes," says Mr. Flint, "are so entirely covered with these large, conical leaves, nearly of the size of a parasol, and a smaller class of aquatic plant, of the same form of leaves, but with a yellow flower, that a bird might walk from stone to stone without dipping its feet in water : and these plants rise from all depths of water up to ten feet." *Recollections*, p. 269.

produce two works, of which his country is justly proud : A History of the Fine Arts ; and Moral Contemplations on the Works of Nature. Charmed with the splendour of the material world, he lived innocently and contentedly ; and at length died in so placid a manner, that his friends, for some time, doubted whether death or sleep had suspended his conversation.

GESSNER, whose countenance bespoke a paradise within, had his genius first called into action by reading the works of the now almost-forgotten BROCKES ; who had selected for himself a species of poetry, which exhibited the various beauties of Nature in the minutest details. Warm from the works of that poet, the scenery of Berg acquired new charms, and animated Gossner with new impulses ; that town being situate in the most beautiful part of the canton of Zurich. To the memory of this poet, his fellow-citizens have erected a monument, in which Nature and Poesy are represented weeping over his urn, in a romantic valley, watered by the Limmat and the Sihl. This monument is the work of Trippel of Schaffhausen ; and the artist dying when still young, the monument may be said to constitute “ a monument of himself as well as of Gessner.” Gessner’s works, however, will perpetuate his memory longer than a monument of Parian marble ! And here it may be permitted to pay a willing testimony to the beauty of those lakes, immortalized by the pens of Gessner, Haller, Zimmermann, and Rousseau : and I will not hesitate to call that man senseless, who could behold with indifference the solitary, yet beautiful waters of Greiffen ; those of Como, bordered by vineyards, and backed by hills, clothed like a stately amphitheatre, with lime, chestnut, and almond trees : the craggy precipices rising over the *Lake of Chiavenna*—magnificent in the midst of sterility, and the waters of Joux, embedded in a valley, with a rocky shore, mantled with wood, and having on their opposite sides a richly-cultivated ascent, studded with pines and sycamores.

Still more beautiful is the *Lake of Wallenstadt*, surrounded on three sides by mountains, with wild and picturesque, craggy and inaccessible rocks, abounding in waterfalls. Then we may dwell upon the small *Lake of Zug*, hanging, as if it were a nest, within the bosom of a fine country; and upon that of *Thun*, situated at right angles with the *Lake of Brienz*—both bordered by steep mountains, richly variegated. The *Lake of Bienné*, so exquisitely diversified; while that of *Neufchatel* is profusely rich in wood, fields, meadows, and vineyards. The *Lake of Uri*,—beautiful to a proverb,—has wild and romantic rocks embellished with forests of pine and beech. That of the *four Cantons* is the finest in all Switzerland, for the greatness and variety of its parts; and for its beauty and decision of contrasts. That of *Constance*, of an oval form, and green in the colour of its water, is surrounded by hills, rising in gradation, covered with farm-houses, villages, towns, and monasteries. Still more delightful is the *Lake of Zurich*, with banks, behind which rears, in stately majesty, a long and awful chain of stupendous mountains: while the waters of *Geneva*, blue and transparent, reflect every variety and excellence of landscape; from the mild and the beautiful to the picturesque, the magnificent, and the sublime.

On the banks of this lake resided the learned and accomplished Gibbon:—learned and accomplished; but too regardless of his country, and too explicit in his doubts^a for the welfare of mankind! In a foreign country, which habit and affection had made his own, this celebrated writer enjoyed the most agreeable society, by which he was highly esteemed, beloved, and honoured. In possession of scenes, of which a parallel can scarcely be found in any quarter of the globe, Gibbon not only possessed them, but had the felicity to be gifted with a mind capable of enjoying them. There,—at *Lausanne*,—proudly situated on the *Lake of Geneva*, he

^a Why did he leave off in doubt? Why did he not endeavour to convince himself, one way or other?

began and completed that great monument of his fame, his History of the Decline and Fall of the Roman Empire. There is a mixture of sublimity and pathos in the passage, where he describes the close of his vast undertaking, peculiarly impressive. "I have presumed to mark the moment of conception, (amid the ruins of Rome ;) I shall now commemorate the hour of my final deliverance. It was on the day, or rather night, of the 27th of June, 1787, between the hours of eleven and twelve, that I wrote the last lines of the last page, in a summer-house in my garden. After laying down my pen, I took several turns in a covered walk of acacias, which commands a prospect of the country, the lake, and the mountains. The air was temperate, the sky was serene, the silver orb of the moon was reflected upon the waters, and all Nature was silent. I will not dissemble the first emotions of joy on the recovery of my freedom, and perhaps the establishment of my same. But my pride was soon humbled, and a sober melancholy was spread over my mind, by the idea, that I had taken an everlasting leave of an old and agreeable companion ; and that, whatsoever might be the future fate of my history, the life of the historian, might be short and precarious !"

How much do Haller and Hotze, so celebrated by Zimmermann and Lavater, acquire of fame over Hunter and Boerhaave, merely from their imagination being alive to the beauties of their country ! While the two last are known chiefly to surgeons and physicians, the two first are known to almost all the world. Klopstock beheld the forests of pine, intermingled with Elysian valleys, near Erfurt, the falls of the Rhine, near Schaffhausen, the Lake of Zurich, and the vineyards near Winterthur, with inexpressible pleasure. Those scenes alternately wafted him to his friends, and towered his thoughts to Heaven ! Bonnet,—the pride of Geneva,—devoted all his hours to the study of Nature. As a philosopher, he is placed between Wolff and Leibnitz ; as a naturalist, between Haller and Buffon ; as a writer, between

Rousseau and Montesquieu ; while his countenance, says a German physiognomist, indicated justness, clearness, fertility, order;—combination of ideas, perhaps unequalled. Occupied in the study of natural history, as he was, and in the enjoyment of some of the finest scenes upon the globe, how mean, how insignificant, appeared the intrigues and passions of the citizens of Geneva !

WATERFALLS AND CATARACTS.

FROM Lakes, the transition is natural, that would lead to WATERFALLS and CATARACTS. With what rapture does every cultivated mind behold that beautiful waterfall, gliding over a slate rock in two graceful falls, at the extremity of a long, winding, and romantic glen, near Aber, in the county of Caernarvon ! But if you would see cataracts, on a grander scale, visit the falls of the Cynfael ; and the Black Cataract, near the vale of Ffestiniog. Few scenes can surpass the beauty of the one ; or the bold, the cragged, and gigantic character of the other. By the former of these have we devoted many a captivating hour. Seated on a rock, adjoining an ivy-arched bridge, stretched over a tremendous chasm, we have listened with rapture, not unmingled with a grateful degree of terror, to the roaring of the waters : and, shaded by a fantastic oak, which overshadows the depth, we have derived the highest satisfaction, in comparing the tranquil and innocent delight, in which we were indulging, with the boisterous humours of the table, the cankered anxiety of the statesman, or the dreadful raptures of that man, who has so long insulted all Europe, and disgraced her glens, mountains, and valleys, with blood, rapine, and sacrilege !

But if you would behold one of those waterfalls, which combine sublimity with beauty, visit the admirable instance at Nant Mill, on the borders of the lake Cwollin. Exercise, my Lelius, that fascinating art, of which Nature and practice

have made you such a master;—make a faithful representation of it; clothe it in all its sublimity, in all its grace of beauty, and let the finest imagination in the world of painting or of poetry tell me, if, in all the fairy visions, that the finest fancy has created, a scene more perfect can be formed, than that! The far-famed cataract in the vale of Tempé has nothing to compare with it. In surveying this scene, our feelings resemble those of the missionaries, when viewing the waterfalls of Japan; or those of the celebrated Bruce, when he beheld the third cataract of the Nile^a; “a sight,” says he, “so magnificent, that ages, added to the greatest length of life, could never eradicate from my memory.”

The Romans were exceedingly partial to waterfalls, as we learn from many of their writers. The seat of Cicero's father had a remarkable one, falling into the Liris; and, sending forth a most agreeable harmony, thither would his son, the accomplished Tully^b, frequently retire, in order to meditate on subjects of literature and taste.

“What a sublime image of the creation,” exclaimed Klopstock^c, on beholding, for the first time, the falls of Schaffhausen, “does this cataract present! All powers of description are here baffled; and such an object can only be seen and heard and contemplated.” “I have no words,” continues he, “by which to paint my feelings; I can only think of the friends who are absent; I can form but the wish to draw them all into one circle, and to dwell with them here for ever.”

In King's Table Land, in New South Wales, is a cataract, falling over a precipice of more than 1,000 feet, into Prince Regent's Glen. It is named “the Campbell Cataract;” and is said to be one of the grandest sights, the world affords. It is, I understand, second only to the cataract of Niagara. “I had, in the course of my life,” says De Roos^d, beheld some

^a Vid. also Philostr. in Vit. Apollon. vi. c. 26.

^b Cic. de Legibus, ii.

^c July 21, 1750.

^d Person. Narrat. n. 153.

of the most celebrated sights of nature; Etna and Vesuvius; the Andes, almost at their greatest elevation; Cape Horn, rugged and bleak, buffeted by the southern tempest; and though last, not least, the swell of the Pacific; but nothing, I had ever seen, or imagined, could compare in grandeur with the falls of the Niagara^a. "In surveying them," says a friend, writing from Cincinnati, "my breath was suspended for nearly half a minute!"

WOODS AND FORESTS.

If objects of this nature exalt the understanding and the fancy of those, who possess the powers and habits of reflection, Woods, those indispensable appendages to landscape, diffuse an equal delight by their coolness, their solemnity, and the charm which they spread around us, as we wander beneath their arched and sacred shades.

The Romans frequently erected temples and statues to the genius of the place;—GENIO LOCI. Pliny^b assures us, that Minerva, as well as Diana, inhabits the forests: and Akenside finely alludes to the religious awe, with which woods, boldly stretching up the summit of a high mountain, are beheld by persons of polite imaginations:

————— Mark the sable woods,
That shade sublime yon mountain's nodding brow?
With what religious awe the solemn scene
Commands your steps! as if the reverend form
Of Minos, or of Numa, should forsake
Th' Elysian seats; and down the embowering glade
Move to your pausing eye.

If to rivers and fountains all nations, at early periods of their history, have conspired to attach the idea of veneration; how much more so have the eminent, in all ages, delighted in paying honours to groves and forests. Pilgrimages were made to the oaks of Mamre, near Hebron, from the time of

^a The quantity of water, which passes the falls in an hour, is stated to be, at the least, 85 millions of tons!

^b Lib. i. Ep. 6.

Abraham to that of Constantine^a: and the nations surrounding the Jews were accustomed to dedicate trees and groves to their deities; and to sacrifice upon high mountains: customs, which were even practised by the Jews themselves, previous to the building of Solomon's Temple^b. Among the woods of Etruria, Numa, to whom Rome was under greater obligations than to Romulus^c, sought refuge from the cares that attended the government of an infant, and, till his reign, a turbulent people. I know not whether those objects tended to inspire Numa with a resolution of serving mankind; but certain it is, that he infused into the discipline of his adopted country such an ardent love of virtue, that, during his reign, (as Livy informs us,) the neighbouring states, which had hitherto regarded Rome, not in the light of a city, but of a camp, situated amongst them, for the purpose of depopulating every other city, entertained so perfect a respect for its inhabitants, that they deemed it impious to disturb a people, who were so constantly occupied in the practice of virtue and the worship of the gods. It was Numa, who first erected a temple to Peace and Faith^d.

The consecration of groves prevailed much with the Jews. Abraham himself planted a grove in Beer-shoba; and worshipped there^e. The custom was, however, forbidden by Moses^f. In Kings^g, it is said, "they set up images on every hill, and under every green tree." Ezekiel reproves it^h; also Hoseaⁱ; but the valley of Hinnon, was esteemed so venerable, that it was even personified as a god; and in such esteem did they hold the cedars of Lebanon, that one of the

^a Calmet, b. i. c. 7.

^b 1 Kings, c. iii. v. 2, 3, 4.

^c H Princip. l. i. c. 11.

^d Merito ergo rex quidem Romanorum, Numa erat ei nomen, cum esset Pythagoreus, primus ex omnibus hominibus posuit templum Fidei et Pacis.—*Clementis Alexand. Stromatum*, lib. v. p. 648.

^e Gen. ch. xxi. v. 33.

^f Deut. ch. xvi. v. 21.

^g 2 Kings, ch. xvii. v. 9.

^h Ezekiel, ch. xx. v. 28. and ch. vi. 4. 13.

ⁱ Hos. ch. iv. v. 13.

most effective threats of Sennacherib was, that he would level them with the ground^a.

CUSTOMS AND CEREMONIES IN RESPECT TO WOODS, IN ANCIENT
AND MODERN TIMES.

THE oratories of the Jews were surrounded by olives^b; and the Greeks, who first inhabited Tuscany, consecrated the forests, which rose on the banks of the Cærites, to their god Sylvanus. Under those shades they assembled every year to celebrate his anniversary^c: and a custom, analogous to this, still prevails in some parts of Italy: particularly among the herdsmen and shepherds of Rhegio.

The Christians decorate their houses and churches with holly and bay leaves; and the modern Jews, at the time of the Pentecost, deck their synagogues with garlands of flowers. Tacitus^d, in describing the ceremony of consecrating the Capitol, when repaired by Vespasian, informs us, that the first part of the ceremony consisted in the soldiers entering with boughs of those trees, which the gods were supposed to take the greatest delight in. In the second, the Vestal virgins, attended by boys and girls, sprinkled the floor with spring water, brook water, and river water.

Many of the Japanese temples are situated among woods. This people delight in avenues; and in the islands of Satzuma and Meac-Sima, the Russians observed alleys of high trees stretching from hill to hill, with arbours, formed at certain distances, for the service of weary travellers^e. The Raphaans of India selected spots, shaded by the banana and the tamarind, for their kioums; while, in the recesses of intricate forests, the Druids of Gaul, Britain, and Germany, were

^a 2 Kings, xix. v. 33. At Sardinia an opinion was prevalent, that trees were older than the earth.—Vid. Philost. in Vit. Apol. vi. c. 37.

^b Juvenal, Sat. vi. He calls a Jewish priestess "Magna sacerdos arboris."

^c Et ingens gelidum lucus prope Coeritis amnem,

Religione patrum late sacer, &c. *Æneid*, lib. viii. l. 597.

^d Hist. lib. iv. ^e Vid. Krusenstern's Voy. vol. i. 243

accustomed to sacrifice. Virgil, who describes Elysium as abounding in the most luxuriant gifts of nature, represents it as one of the highest enjoyments of the happy spirits, to repose on flowery banks, and to wander among shady groves^a; while the Icelanders believe, that on the summit of the Boula, a mountain which no one has hitherto ascended, there is a cavern, which opens to a paradise in perpetual verdure, delightfully shaded by trees, and abounding in large flocks of sheep^b.

The Syrians personified their god Rimmon, under the figure of a pomegranate^c; and the Babylonians wore one carved on the head of their walking-sticks; because they esteemed it a sacred emblem. The Mordivines of Russia still venerate the oaks of their ancestors^d: in Otaheite, the weeping willow is allowed to be planted only before the houses of the higher classes of the community: in Pennsylvania, churches are isolated in woods; and pulpits erected beneath the branches of oaks^e: while among the Dugores there are groves, in which every family has its appropriate place for offering sacrifices^f. In the Romish Church, palms are still esteemed sacred; while in some parts of Calabria, they regard the cutting off a single branch from an olive-tree a deed, worthy the punishment of excommunication. That the Anglo-Saxons worshipped trees, we may infer from Canute's having forbidden that species of idolatry.

The Babylonians fabled, that Leucothoe, daughter of one of their kings, having sacrificed herself to a god, her father condemned her to be buried alive. The lover, pitying her melancholy fate, shed ambrosia and poured nectar over her grave; on which a tree sprung up, and quickened into frankincense. Thus Leucothoe became a Hamadryad, under the care of her lover: but he forsaking her, she pined into the

^a *Æneid*, vi. 673.

^b *Voy. in Iceland*, 168.

^c *2 Kings*, ch. v. v. 18.

^d *Pallas's Trav. South Russia*, vol. i. p. 34.

^e *Michaux's Travels*, v. ii. p. 231. ^f *Pallas's Travels in Russia*, vol. ii. p. 231.

flower, which turns its head constantly to the sun; and hence derives its name of *Heliotrope*.

DRYADS were attached to woods: HAMADRYADS to single trees, with which they lived and died^a. Nymphs of the mountains were called OREADES; those of springs and rivers, NAIADES; those of the air, AURÆ; and those of the sea, NEREIDS^b. Procopius says^c, that the people of Thule worshipped beings, that dwelt in springs and rivers; and that the Saxons originally venerated spirits of the downs and fields is sufficiently proved by Junius, who enters largely into that subject. The Abbé Barthelémy supposes^d, and with a probability confirmed by Blair^e, that the ancient poets, enchanted with nature, and yielding to that prevailing taste for allegory, which distinguished their age and country, gave names to the several rural and marine nymphs, significative of the influence they were supposed to possess over the productions of the mind.

CUSTOMS AND CEREMONIES, CONTINUED.

The temples of the Greeks and Japanese^f were mostly situated in groves; and the Persians, who esteemed woods and forests the most proper for religious sacrifices, ridiculed their more accomplished neighbours, for building temples to their gods, who had the whole universe for their residence^g. The Athenians, much, after the same manner of reasoning,

^a Oblations of oil, honey, and milk were offered to them.—Vid. Georg. i. v. 11. Ecl. x. Ovid. Met. i. v. 647. Shakspeare fables, that Ariel having refused to execute the commission of Sycorax, the witch confined her in the body of a tree, where she continued imprisoned twelve years, until released by Prospero.—Vid. Tempest, i. sc. ii.

^b In respect to the rites offered to these deities, vid. SAUBERTUS; *de sacrificiis veterum*. Lug. Bat. 1699. For the nature of the prayers, &c., vid. BROUERIUS *de Adorationibus veterum populorum*.

^c Gothic. lib. ii.

^d Vol. iii. 261.

^e Lect. xvi.

^f Raynal, i. 134.

^g Cicero de Leg. ii. 26.

would never build a temple to Clemency, because they thought her best temples were the hearts of men.

Many circumstances, recorded in Scripture, occurred under the shades of trees. Thus the angel appeared to Gideon under an oak, in Ophrah; when he selected him, to deliver the House of Israel from the army of the Midianites^a: and Saul lived for some time under a pomegranate, in Migron^b. The early Christians being reproached for having erected no temples, Arnobius^c inquired, whether it was not an insult to the Deity, to suppose that he could not be worshipped without confining him to an habitation?

—— “Thou, O Spirit, who dost prefer,
Before all temples, the upright heart and pure!”

Genghis Khan^d could not conceive the propriety of erecting temples; nor could he imagine why God might not be every where adored. The same may be said of the ancient Spaniards, Scythians, and Numidians^e.

The Germans are said to have esteemed sacred even the leaves of the Hyrcinian forest. The natives of New Spain^f were accustomed to assemble under a tree, sixteen fathoms in circumference, to perform religious sacrifices; and Smith assures us^g, that the Whidah Negroes, inhabiting a country^h, beautiful even to poetry, have a grove in almost every village; to which they retire, on certain days, to make offerings. In the Philippine Islands, also, there are trees, which the natives regard with equal veneration. Most families have one or more growing near their habitations; and these they never

^a Judges, vi. v. 11.

^b 1 Sam. xiv. v. 2.

^c Contra Gentes, lib. v.

^d Hist. of the Tartars, p. 343.

^e “*Si templum Dei factus est,*” says Cyprian, “*quæro cujus Dei? Si Creatoris, non potuit, qui in eum non credidit; si Christi, nec hujus fieri potest templum, qui negat Deum Christum; si Spiritus Sancti, cum tres unum sint, quomodo Spiritus Sanctus placatus esse ei potest, qui hinc Patris, aut Filii, inimicus est?*” Cyprian, Epist. lxxiii.

^f D’Acosta, b. iv. c. 3.

^g Voy. to Guinea, p. 196.

^h Bosman, p. 116.

cut down; since they are not certain but that the souls of their departed friends may reside in them.

As Antigua is without rivers, so is Morocco almost destitute of woods; hence it arises, that in that empire, as in other hot climates, shade has the most powerful charm in every landscape. "The inconveniences, arising from the want of it, gave occasion to Girolamo Fracastoro to write his curious poem of Syphilus^a. The shepherd Syphilus was employed in watching the herds belonging to Alcithous, king of Atlantis. One season, the rays of summer were so intense, that the angry shepherd, impatient under their influence, with many impieties refused to offer up sacrifices to the Sun; and, in revenge, erected an altar to his master, Alcithous. Stung with the indignity, Apollo infected the air with such noxious vapours, that the shepherd contracted a dangerous and nauseous disease, which affected his whole body. His various attempts to conquer his malady constitute the principal argument of the poem."

The custom of adoring trees seems to have pervaded almost every nation, civilized as well as savage^b. For the manner in which trees were respected in Persia and the East^c, the reader may consult Della Valle, Chardin, Maurice's Antiquities, Colonel Little's Narrative, and Lord Valentia's Travels.

^a Syphilus (ut fama est) ipsa hæc ad flumina pastor

Mille boves, niveas mille hæc per pabula regi

Alcithoo pascebat oves, &c. &c. ●

Fracast: de Morb. Gal. lib. iii. 288.

^b The Ashantees and Laplanders, however, people the woods with evil spirits, Vide Bowdich, p. 22. 4to. and Clarke's Scandinavia, p. 418. 4to.

^c "The Arabs of all sects entertain a traditional veneration for the cedars in Mount Lebanon. They attribute to them, not only a vegetative power, which enables them to live eternally, but also an intelligence, which causes them to manifest signs of wisdom and foresight, similar to those of instinct in animals, and reason in man. They are, in short, asserted to be divine beings under the form of trees. They grow upon the proudest site of the groups of Lebanon, and prosper above that point, where all other vegetation expires."—*Lamar-tine*, ii. 363.

It was equally prevalent in Surat^a, Nepaul^b, Java^c, Siam, Ceylon^d, Celebes^e, and Congo^f. The Galla shepherds of Abyssinia adore, in common with the sun, moon, and stars, the tree called wansey. When they choose a king, they put a staff, made of its arms, into his hand; and a chaplet of flowers upon his head. These shepherds, when engaged in war, fight not in regiments, but in families.

USES OF THE VEGETABLE WORLD.

THE negroes of the Guinea^g coast have groves in almost all their villages; and a universal malediction^h from every tribe would visit any one, who should be guilty of plucking, cutting, or breaking any of their branches. Greeceⁱ, and Eastern Asia^k, and most provinces of Italy^l, were equally distinguished by this habit of veneration. Nor are we to wonder at the esteem with which trees have been regarded. The vegetable world is of far more use to man than the animal: and, if we except the natives of the Arctic regions, who never saw a tree, and who never tasted vegetable food of any kind, not even bread, nor any thing allied to it, but the flesh of seals and sea unicorns, there is not a people upon the globe to whom the vegetable world is not of the most essential benefit. The Caffres^m make bread of the palm-tree, from which they extract the pith, which they keep till it is sour, and then bake it in an oven. In respect to the use of the banana, a striking fact is recorded by Humboldtⁿ, in the

^a Ovington, p. 321.

^b Kirkpatrick.

^c Plucking a leaf from the kastuba-tree, and paying adoration to it, the leaf assumed the form of a beautiful woman; by whom Sang-Yang-Tunggal had four sons, &c. Raffles' Java, i. 373.

^d Knox, Hist. Relat. of Ceylon, Part i. c. 4.

^e Asiat. Journ. v. p. 248.

^f Tucker's Narrative, p. 181. 4to.

^g Bosman, p. 277. Ed. 1721.

^h Ibid. p. 128.

ⁱ Archæologia Græca, i. B. 2. c. 2.

^k De Idolatriâ. c. i. sect. 3.

^l Plin. Nat. Hist. xii. c. 1.

^m Paterson's Travels in Africa, 4to. p. 92. 1791.

ⁿ Personal Narrative.

assertion, that one acre of them yield more than twenty times the aliment, which the same space would afford, if planted with maize, rice, or wheat. On the Congo, the mangrove burns better in a green state than in a dry one; and there is a plant, which burns like oil, furnishing, as it were, in itself, both the oil and the wick: while the Bay of San Barnabé, in the Gulf of California, abounds in plums, which yield, instead of gum or resin, a fragrant incense.

COCOA-TREE; ARECA; BREAD-FRUIT; PALO DE VACA, &c.

THE COCOA is so productively useful, that an elegant writer^b, in recommending a mild and equitable government to be pursued in India, not only for the sake of humanity, but of policy, insists that the cocoa should be the emblem of our empire in the East. When old, that tree yields a species of oil, that is used for light; of its juices is made toddy; the cabbage answers many culinary, and the leaf many mechanical, purposes. Its trunk is used for building; its fibres for cordage; and its shell for domestic utensils. And so valuable is it in a national sense, that one of the kings of the Maldivé Islands sent an ambassador to Ceylon, when in possession of the Dutch, in a ship not only built, but entirely rigged out of cocoa-trees. They are also so conspicuous as land-marks, and so little affected by the sea air, or the sea spray, that Captain Flinders was accustomed to say, that any navigator, who should distribute ten thousand cocoa-nuts upon the numerous sand-banks of the Indian and Pacific Oceans, would be amply entitled to the gratitude of all maritime nations.

In the Indian Islands, the ARECA is held in high estimation. The branches of this tree are small; and its leaves beautiful; forming a round tuft at the top of the branch, which grows to

^a Vide Miguel Venegas, Nat. and Civ. Hist. of California, i. p. 43. Ed. 1758.

^b Quart. Rev. No. III. p. 99.

the height of thirty feet. The nut, mixed with the leaves of the chunam ^a and the betel, is chewed by all classes with much more eagerness, than the natives of the West chew tobacco; or those in the neighbourhood of the African cape chew hemp or mezembryanthemum.

The uses and virtues of the plantain ^b, the oil-palm, and the date-tree ^c, too, are well known: those of the BREAD-FRUIT-TREE are still more important: and yet it grows in Ceylon, and is little respected. In Guam it grows larger than our apple-trees: when ripe, it is soft and yellow; and its taste is sweet; when full-grown the Guamans bake it; it having neither seed nor stone; but is a pure substance, like bread; and lasts in

^a A species of pepper.

^b Dampier, Voy. i. p. 311. 319.

^c When I looked on the desert arid plains, which lie between Abusheher and the mountains, and saw the ignorant, half-naked, swarthy men and women broiling under a burning sun, with hardly any food but dates, my bosom swelled with pity for their condition, and I felt the dignity of the human species degraded by their contented looks. "Surely," said I to an Armenian, "these people cannot be so foolish as to be happy in this miserable and uninstructed state. They appear a lively, intelligent race—can they be insensible to their comparatively wretched condition? Do they not hear of other countries? Have they no envy, no desire for improvement?" The good old Armenian smiled, and said, "No; they are a very happy race of people, and so far from envying the condition of others, they pity them. But," added he, seeing my surprise, "I will give you an anecdote, which will explain the ground of this feeling. Some time since, an Arab woman, an inhabitant of Abusheher, went to England with the children of Mr. B. She remained in your country four years. When she returned, all gathered round her to gratify their curiosity about England. 'What did you find there? Is it a fine country? Are the people rich—are they happy?' She answered, 'The country was like a garden; the people were rich, had fine clothes, fine houses, fine horses, fine carriages, and were said to be very wise and happy!' Her audience were filled with envy of the English, and a gloom spread over them, which showed discontent at their own condition. They were departing with this sentiment, when the woman happened to say, 'England certainly wants one thing.' 'What is that?' said the Arabs eagerly. 'There is not a single date-tree in the whole country!' 'Are you sure?' was the general exclamation. 'Positive,' said the old nurse; 'I looked for nothing else all the time I was there, but I looked in vain!' This information produced an instantaneous change of feeling among the Arabs; it was pity, not envy, that now filled their breasts; and they went away, wondering how men could live in a country where there were no date-trees!"—*Sketches of Persia*.

season eight months of the year. Thus the plantain, the cocoa, the oil-palm, and the bread-fruit-tree, furnish, in the countries where they grow, the staff, as it is called, of existence. In some parts of Norway, where vegetation is confined principally to moss and lichens, it has been discovered^a, that even those vegetables may, with little trouble, be converted into bread, more palatable and nourishing than the bread of bark, to which the Norwegians have so long been accustomed.

But the greatest of all vegetable phenomena, though not so useful to mankind as the bread-fruit, appears to be the *PALO DE VACA*. This plant produces a glutinous liquid, like an animal. It frequently grows upon the barren sides of a rock; and has dry coriaceous leaves. For several months in the year its foliage is not moistened by a single shower of rain; and its branches appear entirely dried up: but upon piercing the trunk, particularly at the rising of the sun, there flows a sweet and nourishing yellow juice, having a balsamic perfume, with many of the qualities of milk. In the morning, the natives of the country, in which this vegetable fountain grows, visit it with bowls, in which they carry home its milk for their children: "So that this tree," says the Baron de Humboldt^b, "seems to present the picture of a shepherd, distributing the milk of his flock." The Araguans call it the cow; the Cauaguans the milk-tree^c. Humboldt, Kunth, and Bredemeyer saw the fruit of this tree; but no naturalist, I believe, has yet seen the flower. Laet, who wrote early in the seventeenth century, mentions a similar tree, as growing

^a By Dr. Christian Smith.

^b Personal Travels, vol. 4.

^c "This vegetable milk possesses all the physical properties of the milk of animals, only it is a little thicker, and mixes easily with water; it also becomes yellow, and thickens on the surface like cream. When boiled, it does not coagulate, but a thick yellow pellicle is formed on the surface. Acids do not form with this milk any coagulum, as with that of the cow.

"Recently a substance has been extracted from the fresh juice of the *Carcia papaya*, which appears to be similar to that from the milk of the cow-tree."—*Anon.*

in the province of Cumana^a. It grows, also, in the country from Barbata to the Lake Maracabo.

In the interior of Africa is a tree (SHEA), which furnishes excellent butter. It resembles an American oak; and, its fruit is not unlike the Spanish olive. It grows abundantly in Ashantee, and in the woods near Kabba. The vegetable butter, which its kernel affords, is whiter, more firm, and, in Park's opinion, far better than that produced from cows. It has, also, the advantage of keeping all the year without salt, even in that intensely hot country. The cream-fruit of Sierra Leone^b affords a similar saccharine fluid. Its flower resembles that of the vahea; its fruit that of the voacanga, of which the Madagascarenes make bird's-lime^c; and that of the urceola, which produces the caoutchou^d of Sumatra.

These trees lessen the consequence of the cow very materially in those longitudes: but in some countries, far more civilized, the natives seem to disdain to avail themselves even of that animal itself. For, though so long back as the time of the ancient Arcadians^e, milk was esteemed a sovereign panacea for almost every species of disorder, in some parts of Greece, and in China^f, milk, cheese, and butter, are but little known even to this day. In some regions of America, Africa, and Asia, a liquid is exuded from the palm, which, by an easy process, is converted into wine. This species of palm is regularly tapped. In Congo^g it yields plentifully at night; but not much in the day. Between Table Bay, and Bay False^h, near the Cape of Good Hope, there grows, also, amid white sand, a shrub, the berries of which make excellent candles. This plant is well known in the Azores and America; where it is called the candle-berry-myrtle. Vegetable tallow grows,

^a " Inter arbores quæ, &c. &c.; aliæ quæ liquorem quemdam edunt, instar lactis coagulati, qui in cibis ab ipsis usurpatur sine noxâ. — *Descript. Ind. Occid.* xviii. c. 4.

^b Afzelius, *Gen. Plant. Guinea*, l. 23.

^c Sierra Leone Reporter, 1794, p. 173.

^d India rubber.

^e Plin. *Nat. Hist. lib. xxv. c. 8.*

^f Lord Macartney's Embassy.

^g Tucker's Narrative, p. 356. 4to.

^h Paterson's Travels in Africa, p. 6. 4to.

also, at Siac and Sumatra : while the bark of the quillai-tree of Chili has many of the properties of soap. In Chili there is a shrub, called thurania ^a, which affords incense equal to that of Arabia. It exudes in the form of globules of tears, through pores of the bark. These globules are white and transparent ; having a bitter taste, but an aromatic perfume. In that fine country, too, grows a species of wild basil ^b, sixty miles from the sea, which, in a soil having no appearance of salt, is covered in the morning, from spring to winter, with saline globules ; which the Chilians use as salt.

AMYTIS—GARDENS OF BABYLON—SCYTHIANS AND ARABIANS.

It was on account of its shade, that Arden, the paradise of the Arabian poets, was so enthusiastically celebrated ; and Amytis, daughter of Astyages, and wife of Nebuchodonosor, accustomed to the glens and woods of Media, sighed for their shades in the sandy soil of Babylon. Hence were constructed those hanging gardens, which were the boast of Babylonian kings, and the wonder of historians. The manners and pursuits of the pastoral Arabs present something peculiarly gratifying to the imagination. The toils and privations which they undergo, in wandering from one province to another, in quest of water, are amply repaid by the festivity that ensues, upon the discovery of a well or fountain in a shady grove ^c. The manners of the modern Arabians assimilate, in a striking degree, with those of the ancient Scythians ; the purity of whose morals has been so much celebrated by Horace and Justin ^d. But though the manners and morals of these

^a Molina, i. p. 130.

^b Oeimum salinum.

^c A man, who has never toiled through long and burning deserts, can have little idea of the rapture, with which a group of trees, or a bright spot of verdure, is hailed ; or of the deep luxury of feeling excited by again moving among cottages, and fountains, and cool retreats.—*Carne's Letters*, p. 143.

^d Vide Horace, lib. iii. od. xxiv.—Upon this passage Justin furnishes a faithful commentary, "Inter se nulli fines, nec enim," &c. &c. — For an

wandering nations were so strikingly illustrative of each other, the similarity did not arise from any coincidence in regard to climate or scenery: for, while the one roved from fountain to fountain, over pathless and scorching deserts, the others were, at all times, in the reach of shade; and, at intervals, pitched their tents in scenery, the like of which is scarcely to be paralleled in all the globe. While the Arabs sought shade, as one of the most agreeable luxuries of life, the Scythian and the Celt imagined the oak to be the tomb of Jupiter^a; and the philosophers of Siam, who numbered five elements^b, added wood to the fourth.

The Romans consecrated not only groves to their Deities, but to the Furies. In one of these Caius Gracchus took refuge, when pursued by his enemies. There he was slain by his slave, who immediately after despatched himself. In relating this circumstance, Plutarch gives a curious instance of the baseness of mankind. During the time Caius was pursued, his friends encouraged him by all the gestures and exhortations they could make: but not a man would assist him; nor would they even so much as lend him a horse, though he earnestly begged one at their hands. His enemies were gaining ground upon him, and that was sufficient for them: thus strikingly and affectingly exemplifying the history of the hare and many friends.

POETICAL ILLUSTRATIONS.

To a native of Jamaica, no luxury is superior to that of walking among the odoriferous groves of pimentos, that adorn the eminences which form a barrier to the encroachments of

account of the more modern Scythians, vide Marco Polo, b. i. c. xlvi. ; Purchas, vol. 3; Bell's Travels, vol. 1.

^a Maximus Tyrus, Dissertat. xxxviii.

^b The Gymnosophists considered ether a fifth element. Philost. in Vit. Apol. iii. c. 34.—Athenæus, the Cilician physician, also numbered five elements: cold, heat, wet, dry, and air.—Modern science has not been able to discover even one element.

the ocean : and the Circassians, long and loudly celebrated for the beauty and cheerful disposition of their women, quit their towns and cities in the summer, and erect tents among their woods and valleys, after the manner of the neighbouring Tartars.

Ossian describes his bards, as sitting in a delightful manner. "Beneath his own tree, at intervals, each bard sat down with his harp. They raised the song, and touched the string, each to the chief he loved." To an Hindoo, nothing is more grateful, than to walk among the cool recesses, formed by the arms of the banian-tree ; which he esteems an emblem of the Deity himself. The Hindoo Bramins, whose placidity of disposition is, in some measure, the natural result of abstinence from animal food, reside, for the most part, in their gardens, which they cultivate with their own hands ; occupying the remainder of their time in reading, in walking, and in reclining beneath the spreading boughs of trees ; which, Du Tertre ^a insists, Adam lived upon during his residence in Paradise,

I could never wonder, though I have heard others do so, that the poets should have feigned the oak to have been originally a patriarch and a sage. Nor could I ever feel surprise at the idea, which a man, who died at Haywood, in the county of Lancaster, entertained, that if he cut down one of his trees, the others would mourn for the loss of their companion. In consequence of which belief, he never permitted any of them to be cut down. Ovid ^b and Lucan ^c give fine descriptions of the oak, and the honours which were paid to it. There is, indeed, scarcely a descriptive or an epic poet, that does not find some occasion to do it honour : and Loten, the landscape-painter, so much delighted in it, that, he contrived to introduce one into all his pictures.

^a Histoire Antilles, tom. 2. 140.

^b Lib. xiii. 743.

^c Phars. i. l. 137.

The use, which the poets have made of trees, by way of illustration, is moral and important. Homer frequently embellishes his subjects with references to them; and no passage in the *Iliad* is more beautiful than the one, where, in imitation of Musæus, he compares the falling of leaves and shrubs to the fall and renovation of ancient families. Illustrations of this sort are frequent, too, in the sacred writings. "I am exalted like a cedar in Libanus," says the author of *Ecclesiastes*, "and as a cypress tree upon the mountain of Hermon. I was exalted like a palm tree in Engeddi, and as a rose-plant in Jericho; as a turpentine tree I stretched out my branches; and my branches are the branches of honour and grace. As a vine brought I forth pleasant savour, and my flowers are the fruits of honour and victory." In the *Psalms*, in a fine vein* of allegory, the vine tree is made to represent the people of Israel: "Thou hast brought a vine out of Egypt; thou hast cut out the heathen, and planted it. Thou didst cause it to take deep root, and it filled the land. The hills were covered with its shadow, and the boughs thereof were like the goodly cedars."

In Ossian, how beautiful is the following passage of Malvina's lamentation* for Oscar:—"I was a lovely tree in thy presence, Oscar, with all my branches round me; but thy death came, like a blast from the desert, and laid my green head low: the spring returned with its showers, but no green leaf of mine arose." Again, where old and weary, blind, and almost destitute of friends, he compares himself to a tree that is withered and decayed. "But Ossian is a tree, that is withered; its branches are blasted and bare; no green leaf covers its boughs; from its trunk no young shoot is seen to spring: the breeze whistles in its grey moss; the blast shakes its head of age: the storm will soon overturn it, and strew all its dry branches with thee, oh

* Poem of Cromla.

Dormid! and with all the rest of the mighty dead, in the green winding vale of Cona."

Petrarch could never behold an olive tree but his imagination pictured that simile in Homer, where he compares Euphorbus, struck by the lance of Patroclus, to an olive, uprooted by a whirlwind;—a simile so harmonious, in all its parts, that even Pythagoras set it to music, played it upon his harp, and adopted it for his opicedion.

The Missouri Indians have a tradition^a, that their aboriginal ancestors lived in a large village under ground, near a lake; that a vine, shooting its root down to them, first let in the light; that some climbed up the vine, and beholding a new land, abounding with buffaloes and every kind of fruit, they invited their wives and children to climb up the vine-root as they had done. Thus they suppose that portion of the earth became peopled^b. There are, in the history of human error, few traditions more ridiculous than this. It was probably a dream in its origin; and afterwards adopted for belief, because it was the dream of a powerful chieftain. Herodotus^c relates, that Astyages, king of the Medes, having married his daughter to Cambyses, the Persian, dreamed, one night, that a vine, springing from the womb of his daughter, became so exceedingly umbrageous, that it covered all Asia with its shade. This vine being interpreted to mean a grandson, who should supplant him on the throne, Astyages sent for his daughter; and, at the time of her delivery, gave her child into the care of Harpagus, with strict orders to have it destroyed. The manner of its preservation, and the romantic history of Cyrus, who fulfilled the prophecy, is in the animated recollection of every classical reader.

^a Travels to the Sources of Missouri River. 4to. p. 102.

^b Some of the Guinea-coast negroes believe, that their ancestors came out of the earth and caverns of marine rocks.—Vid. Bosman, p. 123. ed. 1721.

^c Herod. Clio. cvii. &c.

VEGETABLE ANALOGIES AND ILLUSTRATIONS.

ANALOGIES are continually presented to us between trees and sentiments. Phocion, hearing an orator one day promising a number of fine things to the Athenians, exclaimed, "I think I now see a cypress tree? In its leaves, its branches, and in its height, it is beautiful; but, alas! it bears no fruit." Eve declares to Adam*, that his conversation was more sweet to her ear, than were the fruits of palm trees to her palace: and Quintilian compares Ennius to a grove, which, sacred from its antiquity, fills the mind with religious awe. "Plotinus," says Gassendi, "compared the souls of men, emanating from and partaking of the Divine mind, to the leaves, flowers, and fruits, belonging to the body of a tree." Beautiful, too, is the metaphor, and delicate is the flattery, where Horace likens the glory of Caesar's house to a tree rising slowly from its seed; and, after several ages, spreading its branches to the heavens; and then rising with as much dignity in the forest, as Marcellus towered above all other youths. Blair compares a good man to an oak, whose branches the tempest may, indeed, bend, but whose root it can never touch: a tree, which may occasionally be stripped of its leaves and blossoms; but which still maintains its place, and in due season flourishes anew.

These analogies and similitudes are not entirely unobserved by savage nations: of this the speech of the Scythian ambassadors to Alexander is strikingly illustrative. "If your person were as gigantic as your desires," said they, "the world would not contain you. Your right hand would touch the east, and your left the west. You grasp at more than you are equal to. From Europe you reach Asia; from Asia you laid hold on Europe; and, if you conquer all mankind, you seem disposed to wage war with woods and snows, with rivers and wild

beasts; and to attempt to subdue Nature. But have you considered the natural course of things? Have you reflected, that great trees are many years in arriving at their height, and yet are cut down in an hour? It is foolish to think of the fruit only, without considering the height you have to climb to come at it. Take care lest, while you strive to reach the top, you fall to the ground with the branches you have laid hold of." The whole of this speech, though spoken by a *barbarian*, is superior to any other preserved in Thucydides, *Xenophon*, *Polybius*, or *Livy*; *Sallust*, *Tacitus*, *Davila*, or *Guicciardini*.

The argument, relative to the superior excellence of ancient and modern genius, acquires new light from the ingenuity of *Fontenelle* and the rejoinder of *Du Bos*^b. "The question," said *Fontenelle*, "is reducible to this point, viz.: whether trees do, or do not, grow in our times as luxuriantly as in the times of the Greeks and Romans. The surest way to determine this point is to consult natural philosophy. She has the secret of abridging many disputes, that rhetoric would protract to eternity."—"With all my heart," rejoined *Du Bos*; "I freely give my consent. What answer does she give us? She tells us two things essential to our argument. The first is, that some plants have, in all times, attained greater perfection in one country than another: the second, that even in the same country trees and plants do not produce every year fruits of equal goodness."

Some writer has resembled the human heart to certain medicinal trees, which yield not their healing balm, until they have themselves been wounded: a simile and a sentiment

^a *Montesquieu* has an admirable illustration:—"Quand les sauvages de la Louisiane veulent avoir du fruit, ils coupent l'arbre au pied et cueillent le fruit. Voilà le gouvernement despotique." V. 13. *Shakspeare* has several affecting instances; *Othello*, act v. sc. 2.; *Measure for Measure*, act ii. sc. 2.; *Comedy of Errors*, act ii. sc. 2.

^b *Reflect. on Poetry, Painting, and Music*, vol. ii. ch. 19.

forcibly reminding us of the “*Non ignara mali*” of the gentle, but unfortunate, Dido. Montesquieu^a, anticipating the difficulty of searching into the origin of the feudal laws of the Franks, has an illustration, also, finely suited to our subject. “The feudal laws,” says he, “present a very beautiful prospect. A venerable oak raises its head to the skies; the eye sees from afar its spreading branches; upon drawing nearer, it perceives the trunk, but does not discover the root; the ground must be dug to discover it.”

Similar illustrations are to be met with among Asiatic writers. Ferdousee thus concludes his satire upon Sultan Mahmoud^b: “That tree, the nature of which is bitter, were you to plant it in the Garden of Eden, and water it with the ambrosial stream of Paradise, and were you to manure its roots with virgin honey, would, after all, discover its innate disposition, and only yield the acrid fruit that it had ever yielded.” The Javans have a fable^c, which they use to prove the relative connexion that one person has with another. “The forest and the tiger lived together in close friendship; so that no one would approach the forest, for the tiger was always in the way; nor the tiger, for the forest always afforded him shelter. Thus they remained both undisturbed, on account of the mutual security they afforded to each other: but when the tiger abandoned the forest, and roamed abroad, the people, seeing that the tiger had quitted it, immediately cut down the forest. The tiger, in the mean time, taking shelter in a village, was seen by the people, who soon found means to kill him. In this manner both parties, by abandoning their mutual duties to each other, were lost.”

^a Spirit of Laws, xxx. ch. 1.

^b Asiat. Journ. v. p. 338.

^c Raffles's Hist. Jav. i. 258, 4to.

NATIONAL LOVE OF TREES.

So natural is the love for particular trees, that a traveller seldom fails to celebrate those by which his native province is distinguished. Thus the native of Hampshire prides himself upon his oaks ; and the Herefordshire farmer upon his apples. Burgundy boasts of its vines, and Normandy is proud of her pears, which she fancies equal to those that grew in Camöens's Island of Venus :—

Ah ! if ambitious, thou wilt own the care,
To grace the feasts of heroes and the fair ;
Soft let the leaves, with grateful umbrage, hide
The green-tinged orange of thy mellow side *.

Provence celebrates her olives, and Dauphiné her mulberries ; while the Maltese are in love with their own orange trees. Norway and Sweden celebrate their pines ; and Syria her palms, producing a fruit, of which the Syrians make bread, wine, honey, and vinegar ; and from its body a species of flax, which they convert into cloth. The Paphians were proud of their myrtles, the Lesbians of their vines ; Rhodes loudly proclaimed the superior charms of her rose trees ; Media of her citrons ; India of her ebony, and Idumea of her balsams. The balsam furnished the Judeans with an odoriferous perfume for their banquets of milk and honey ; a remedy for many of their disorders ; and a preservative wherewith to embalm their dead. Its medicinal qualities are beautifully alluded to by Jeremiah, when bewailing the sins and misfortunes of the Jews. “Is there no balm in Gilead ? is there no physician there ? Why, then, is not the health of the daughters of my people restored ?” And again, where, prophesying the overthrow of Pharaoh's army at the river Euphrates, he says, “Go up into Gilead and take balm, oh

* Lusiad, b. ix. Mickle.

b Jerem. viii. 22.

virgin, the daughter of Egypt: in vain shalt thou use many medicines; thou shalt not be cured^a." *

The Druses boast of their mulberries, and Gaza of her pomegranates;

——— whose soft rubies laugh,
Bursting with juice, that gods might quaff.

Enchanted Fruit, l. 240.

Equally proud are the Chinese of their celebrated tea tree; the leaves of which were totally unknown to the ancients, and for many years the martyr of prejudice in Europe: yet imported with so much benefit, expense, and profit, as at once to confound the physician and the merchant. But a few years since, and the name of this plant was so unknown in our hemisphere, that a voyage to China would have been esteemed as unproductive as a voyage to the Straits of Magellan: now its virtues engage more of our capital than all other articles of foreign commerce.

The inhabitants of Jamaica never cease to praise the beauty of their manchenillas; while those of Tobasco are as vain of their cocoas. The natives of Madeira, whose spring and autumn reign together, take pride in their cedars and citrons; those of Antigua in their tamarinds; while they esteem their mammee sappota equal to any oak in Europe, and their mangos superior to any tree in America. Equally partial are the inhabitants of the plains of Tahta to their peculiar species of fan palm; and those of Kous to their odoriferous orchards. The Hispaniolans, with the highest degree of pride, challenge any of the trees of Europe or Asia to equal the height of their cabbage trees; towering to an altitude of two hundred and seventy feet. Even the people of the Bay of Honduras have imagination sufficient to conceive

their mahogany* trees to be superior to any trees in the world ; while the Huron savages inquire of Europeans ; “ Have you any thing to compare with our immense cedar trees ? ”

The natives, of India have the greatest respect for the Aloe ; the heart of which they esteem more valuable than gold itself : the Chinese, the Cochin Chinese, the Japanese, and the Siamese, have an equal value for it. Some of them insist, that the spots where it grows are guarded by inaccessible rocks and wild beasts ; while the Mangolians believe that it was a native of Paradise ; and that it was swept over the boundaries of Eden by a flood. Xerxes is said, by some writers, to have made war upon Greece, in order to possess himself of her fig trees ; as one of the Greek emperors invaded Cyprus, that he might be master of a country, producing such excellent vines. The Dutch, on the other hand, are held in the utmost detestation, by the islanders of Molucca, for having rooted up all their clove trees, for the purpose of confining the trade to the island of Ternate.

So natural is this love of mankind, that the ancients conceived even their gods to be partial to one tree more than another. For this reason, the statues of Diana, at Ephesus, were made of cedar and ebony : that of Apollo, at Sicyone, of box ; while in the temple on Mount Cyllene, the image of Mercury was formed of citron ; a tree which that deity was supposed to hold in high estimation.

England may well take pride in her oaks ! To them is she indebted for her existence as a nation ; and were we an idolatrous people, I should be almost tempted to recommend (in imitation of our druidical ancestors), that the oak should be received in the number of our gods. It is a curious circumstance, my Belius, and not generally known, that most of those oaks, which are called *spontaneous*, are planted by the

* Messrs. Broadwood, of London, some years ago, gave no less than 30000*l*. for three logs of Mahogany, all cut out of the same tree.

squirrel. This little animal has performed the most essential service to the English navy. Walking, one day, in the woods belonging to the Duke of Beaufort, near Troy-house, in the county of Monmouth, Colonna's attention was diverted by a squirrel, sitting very composedly upon the ground. He stopped to observe its motions. In a few minutes it darted like lightning to the top of a tree, beneath which it had been sitting. In an instant it was down with an acorn in its mouth, and began to burrow the earth with its hands. After digging a small hole, it stooped down, and deposited the acorn : then covering it, darted up the tree again. In a moment it was down with another, which it buried in the same manner. This the squirrel continued to do, as long as Colonna thought proper to watch it. The industry of this little animal is directed to the purpose of security against want in the winter ; and as it is probable, that as its memory is not sufficiently retentive to enable it to remember the spots, in which it deposits every acorn, the industrious little fellow, no doubt, loses a few every year. These few spring up, and are destined to supply the place of the parent tree ! Thus is Britain, in some measure, indebted to the industry and bad memory of a squirrel,

—That leaps from tree to tree,
And shells his nuts at liberty,

for her pride, her glory, and her very existence.

England prides herself upon her oaks, and France upon her vines. Near Bourdeaux, upon the Garonne, grow the grapes of which they make claret ; in the southern departments are made the best muscat, frontigniac, and hermitage. But of all countries in Europe, those departments along each side of the Loire are most abounding in variety and abundance of fruit. In summer, cherries, apricots, currants, and other early fruits ; in autumn, grapes, pears, peaches, almonds, apples, filberts, or walnuts, enrich almost every field.

The owners of these vineyards and orchards are the inhabitants; and their landed property occupies every intermediate gradation, from two hundred acres to the rood: the smallest estates comprising, within the space of a rood, a garden, a corn-field, a vineyard, and an orchard. The inhabitants of these regions call the Loire “the river of love;” and many poetical sentences are inscribed in rude characters on the trees that grow upon its banks, and not unfrequently on the cottages themselves.

La Lamoizes, writing from this region, has the following passage in one of his letters;—I love him for it; for he was ever an ardent enthusiast in respect to Nature, and we have spent many hours, after midnight, in London, celebrating her beauties.—“I read your observations on trees; but my friends here, where there are some fine forests, insist that woods create melancholy. I remember a passage from one of your old poets, and did not fail to repeat it: but I quoted to the winds:

———“Thou, dark grove,
 That hast been called the seat of melancholy,
 Sure thou art wrong'd. Thou seem'st to me a place
 Of solace and content; a paradise
 That givest more than ever court could do,
 Or richest palace.”

MAY. *The Heir, Act III. Sc. 1.*

Nothing in the new continent is more striking than the exuberance of its vegetable productions. “When a traveller newly arrived from Europe,” says M. Humboldt, “penetrates, for the first time, into the forests of South America, Nature presents herself to him under an unexpected aspect. He feels at every step that he is not on the confines, but in the centre of the torrid zone; not in one of the West India Islands, but on a vast continent, where every thing is gigantic; the mountains, the rivers, and the mass of vegetation. If he feel strongly the beauty of picturesque scenery, he can scarcely define the various emotions, which crowd upon his

mind; for he can scarcely distinguish what most excites his admiration; the deep silence of those solitudes; the beauty and contrast of forms; or that freshness and vigour of vegetable life, which characterise the climate of the tropics^a." The region of forests, in this quarter of the world, occupies a space six times larger than that of all France^b!

The only resemblance, that Europe ever presented to these primeval forests, was that of Hercynia, so often alluded to by Caesar, Livy, and Marcellinus. But even this could never have borne comparison with those mighty solitudes, where the sun in the day, and the moon and stars at night, bound the vision; and impress upon the mind of the traveller a gloom and a melancholy not to be described.

The European settlers^c on the Copper Berg River, in Southern Africa, were accustomed to pass the whole summer, without house or hut, under the branches of quiver trees. The Bedas of Ceylon live in woods^d; and their habitations are so concealed with foliage, that it is difficult to discover them. In Turkey, and in modern Greece^e, vines wind in trellises round the wells; and there whole families collect themselves, and sit under the shade. The ancient Nasamones, in Cyrenaica, were accustomed to quit the sea-coast in summer, leaving their cattle to wander about at large, and to betake themselves to the interior plains, to sit under the palm trees and gather their fruits. When a native of Java has a child born, he immediately plants a cocoa tree; which, adding a circle every year to its bark, indicates the age of the tree, and therefore the age of the child. The child, in consequence, regards the tree with affection all the rest of its life.

The oak of the north, and the teak of the south, are both one hundred years in coming to perfection. The talipot of

^a Nar. Pers. Trav. Equin. Reg. III. 36.

^b Ib. V. iv. 307.

^c Paterson's Travels in Africa. 4to. p. 58; 1790.

^d Knox.

^e Morier, 2d Jour. p. 232.

Ceylon grows to the height of one hundred feet, and its leaf is so large, that it will cover from sixteen to twenty men like an umbrella. But the largest-leaved plant in the world is the tree of Surinam. It extends on the ground, and has frequently been known to attain a width of three feet, and a length of thirty.* The natives cover their houses with it; and it is very durable.

It is curious to observe, that while the Hytopagi of Ethiopia are said to have had the power of jumping from tree to tree, much after the manner of squirrels, there exists a people, who never even saw a tree, a shrub, or a leaf! These people were discovered by Sir John Ross, in latitudes between 76 and 77. When they first beheld his ships and their crews, they could scarcely be persuaded that they did not come from the sun or the moon. When they went on board, nothing could equal their surprise at every thing they saw. They believed the ships to be animals. Trees they had never seen: and were, therefore, so entirely ignorant of their properties, that, seeing a mast lie across the deck, they attempted to lift it; and were much surprised that they were unable to do so: having no conception of its having the property of weight.*

There are but few trees even in Persia. A Persian one day boasting in India of his country, a Hindoo replied, "You Persians are continually boasting of your climate; but, after all, you have neither shade to protect you from the sun in summer, nor fuel to save you from the cold in winter." And this reminds me of the Persian ambassadors, introduced to the Emperor Carus. Every thing bespoke a rude simplicity; but when the ambassadors delivered their address, Carus took off his cap, and desired them to observe the baldness of his head: "Well," said he, "unless your master acknowledges the supremacy of Rome, I will make your Persia as naked of trees as my head is of hair." He attempted, afterwards, to carry this threat into execution;

bearing his arms beyond the Tigris: but he was there killed by a flash from heaven. "A furious tempest arose in the camp," said his secretary in a letter to the prefect of Rome. "The darkness which overspread the sky was so thick, that we could no longer distinguish each other; and the incessant flashes of lightning took from us the knowledge of all that passed in the general confusion. Immediately after the most violent clap of thunder, we heard a sudden cry, that the emperor was dead; and it soon appeared, that his chamberlains, in a rage of grief, had set fire to the royal pavilion; a circumstance that gave rise to the report, that Carus was killed by lightning:" and that it was actually so is attested by Eutropius^a, Aurelius Victor, Sidonius, and several other writers.

In Switzerland, groves were once possessed by peculiar tenures; and on the promontory of Kieman, situate on the western part of the lake of Zug, a highly curious tenure still remains: for though the land belongs to Lucerne, the wood belongs to the canton of Zug^b, and the leaves to that of Sweitz.

Euripides was meditating in a wood^c, when he was assaulted by hounds belonging to Archelaus, king of Macedon, which tore him in pieces. The Greek poetess, Eriphania^d, composed most of her poems among forests, where she delighted to accompany Melampus, the most celebrated hunter of his age. Indeed the admiration of mankind for woods is of so agreeable a nature, that the Abbe Liadovat imagines, that the numerous hamadryads of antiquity were the souls of those, who had been remarkable for their attachment to them.

^a Gibbon.

^b Cox, i. 259.

^c The sweet tranquillity of the woods, the liquid lapse of murmuring streams, the soft whisperings of the summer air amid the boughs, the melodies of birds, and the unrestrained freedom that the eye enjoys, all attract the mind to themselves, so that these delights appear to me rather to interrupt our meditations than to promote them.—*Quintilian*.

^d Athenæus, lib. xiv.

To the fall of the apple we are indebted for a knowledge of the laws of attraction ; as the vibration of a lamp, suspended in the dome of the cathedral at Pisa, had before suggested the method of measuring time : to the circumstance of Laurentius of Haarlem meditating in a wood, we are, also, indebted for the earliest specimens of the art of printing.

The great Khan of Tartary had a mount, near Kambula, called the Green Mount ; and Marco Polo^a relates, that whenever he heard of a fine tree growing any where, he caused it to be transplanted, however large it might be, to this large mount : and one of the succeeding khans, (Kublai), directed a vast number of trees to be planted on each side the great roads ; the Tartar diviners^b having assured him, that who-ever planted trees should enjoy life to a considerable age.

Marino writes from Malacca, and refers me to a passage in the life of Sir Stamford Raffles^c :—" There is nothing more striking in the Malayan forests, than the grandeur of the vegetation. Compared with our forest trees, the largest oak is but a dwarf. Here we have creepers and vines, entwining large trees, and hanging, suspended, for more than a hundred feet, from trees rising from one hundred and sixty to two hundred feet high." We have nothing associating with this ; but sometimes the thoughts of a traveller are diverted to unlooked-for reflections. " I ride," said Davy, the celebrated chemist^d, " in the pine forest, near Ravenna, which is the most magnificent in Europe, and which I wish you could see. You know the trees by Claude Lorraine's landscapes. Imagine a circle of twenty miles of these great fan-shaped pines, green sunny lawns, and little knolls of under-wood, with large junipers of the Adriatic in front, and the Apennines still covered with snow behind. *The pine-wood partly covers the spot, where the Roman fleet once rode.*"

^a Trav. b. ii. ch. 21.

^c Vol. i. 317, 4to.

^b Marco Polo, b. ii. ch. 21.

^d In a letter from^a Ravenna. March 14, 1827.

LOVERS OF FORESTS.

HELVIDIUS knew a gentleman, (now dead), whose admiration of trees was such, that he would frequently stop his horse, when upon the full travelling pace, in order to look at a tree which had attracted his eye. He took as much pleasure in tracing the symmetry of an oak, a beech, or a sycamore, as other men derive from the fine shapes of animals. He would be hours wandering in a wood, when his neighbours thought that he had better have been watching his men ploughing in his fields, or digging in his coal-mine. He never, however, injured his property by his admiration; for this knowledge of trees extended to their internal qualities, as well as to their external shapes and sizes; and from long observation he knew the age of a tree, and the quality of its wood, before it was felled; and gained large sums of money by purchasing timber-trees as they stood. It was his practice never to buy a single tree that showed any symptom of decay; and he once took a voyage to Finland, in order to exercise his skill upon pines; and returning at a time when a single deal sold for sixteen shillings, he realised by his voyage upwards of ten thousand pounds. This was more than sufficient for his wants. He sold his coal-mine, and quitted business. His greatest desire was to visit the Hyrcanian forest, so celebrated in ancient and modern times; to traverse the woods of Russia; and, above all, the impenetrable solitudes of America during the autumn. Often has Helvidius accompanied him through Snavenake forest, in the county of Wilts; the forest of Dean; the New Forest; and among the shrubby oaks of Hainault. Evelyn was to him what Homer is to poets; Davy to chemists; and Kepler to astronomers. "What would Evelyn say to this?" he would frequently exclaim, when he saw a hedge of hollies; and not unfrequently would he repeat Southey's address to

the holly-bush, which, though no lover of poetry, he had not only condescended to read, but to commit to memory.

So serious should my youth appear among
 The thoughtless throng;
 So would I seem among the young and gay
 More grave than they;
 That, in my age, as cheerful I might be,
 As the green winter of the holly-tree.

“If Evelyn could but rise from his grave and see yon glorious beech-tree!”—“No woman in the world has half the grace which that birch-tree has!”—“These oaks have more grandeur, and inspire greater solemnity of feeling, than even Westminster Abbey.”—“I know nothing so agreeable to my imagination, except Tintern arches.”—“Whatever some superficial writers may say, architects assuredly borrowed the gothic aisle from a close vista of trees. I am certain of it. Man could never have thought of a style half so solemn and so venerable.” In this manner would he indulge his admiration: and often has he expressed an ardent desire to have an opportunity of wandering among the nutmegs in the islands of Nero and Losgain; among the tamarinds of Madagascar; the cocoas of Jamaica; the cloves of the Moluccas; and the cinnamons of Ceylon.

The example of Democritus affords a beautiful instance of the advantages arising from a study of nature. When the natives of Abdera wrote, to Hippocrates to come, in order to cure Democritus of insanity, that illustrious physician, conceiving the disorder of their patient to be of a very different nature from that, which the worthy citizens supposed, wrote them a letter, promising his assistance; but, at the same time, observing, that as Democritus was a philosopher, and free from all incumbrances of wife, children, and servants, it was natural to suppose, that he would, without the least symptom of derangement, lie on the grass, on the borders of rivers, in caves, and other solitary places, to indulge a con-

templative disposition; see the heavens gemmed with stars, moving in their various orbits, and derive from them tranquillity of mind: Upon arriving at Abdera, he was immediately led to the habitation of Democritus. He found, the supposed *dérangé* reclining under the shade of a plane-tree, habited in a gown, hanging loosely over his shoulders, with a book on his knee, and several others lying on the grass. The spot was rural; and a temple stood near, covered with grape-vines: several carcasses of animals lay at a short distance. These he had been dissecting. "See," said the Abderans, "see how deranged he is. He has no knowledge of what he is about." Upon Hippocrates going up to him, Democritus, after the first salutations were over, desired the physician to sit down. "This verdant turf," said he, "is soft and pleasant; and to me far more agreeable than the pompous dwellings of the great, so full, as they are, of care and envy. What is your business in this city? If I can assist you, you may rely upon my wish to serve you."—Upon this, they entered into conversation; when Hippocrates, so far from finding Democritus mad, as the Abderans had supposed, found him so pregnant with judgment in subjects of men and nature, that as he rose to depart, he could not refrain from exclaiming—"Oh, most excellent Democritus! I shall return to Cös, bearing the noblest testimony of your bounty, when you shall have filled me with wisdom; for you are, indeed, a correct investigator of truth, and deeply skilled in the knowledge of Nature."

PROPERTIES AND USES OF TREES AND PLANTS.

ALL plants produce soda or potash. Potash exists in vegetable substances, growing at a distance from the sea, under the form of a salt. Soda is obtained from the ashes of the *salsola soda*; the long-leaved salt-wort of the South of Europe; and from other plants growing near the sea

^a Vide Select Greek Epistles, Franklin, p. 209.

shore. Both, when combined with nitric acid, assist in forming saltpetre; and when melted with flint, they assist in forming glass.

The uses of the bark of trees, too, are various and important. *Those of the oak and pine are well known; as well as those of the cinnamon and cinchona.* The Japanese make paper of the mulberry bark; and the Otaheitans convert it into cloth, as well as those of the cocoa and the bread fruit; while that of the hibiscus liliaceus they form into ropes and lines. The Dalecarlian Swedes convert the bark of pine and birch trees even into bread. This bread has lately yielded to that made of the mosses and lichens, which cover their mountains; and of which Professor Smith, who so much extended the Norwegian Flora, first taught them the use.

From the seeds of plants is procured fixed oil; and from the flowers, leaves, stems, and rinds of ripe fruits, essential oil. Mucilage is secreted from the sap, and saccharine from the roots and fruits. Gums, too, are obtained from trees: gluten; camphor; resins; gum resins; balsams; colouring, and other matter. In tropical climates, the palm yields wine; another tree exudes milk; and another butter.

The leaves of plants serve by their pores both for respiration and absorption of air and moisture. Cold, however, frequently prevents transpiration by the leaves, by causing a stagnation in the sap; the principle of vegetation lying concealed in the root. Vegetables have vital air spread round them in the day, and azotic air in the night. By the former the atmosphere is ameliorated; by the latter injured^a.

^a The influence of the sun in changing the colour of the leaves of trees is thus alluded to by Dr. Silliman:—"The sun had not shone on the forest for forty days. The leaves, during that period, had expanded to their full size; but were almost white. One afternoon, the sun began to shine in full brightness; when the colour of the forest absolutely changed so fast, that we perceived its progress. By the middle of the afternoon the whole of the extensive forests, many miles round, presented their usual summer dress."—*Silliman's Journal*, xiii. 193.

Wood yields more carbon than any other organised body ; and, when violently rubbed, elicits not only heat, but fire. The Arctic Highlanders of Baffin's Bay produce fire by the friction of two fish bones ; but the Hottentots by that of two boughs of a plant, belonging to the class and order of tetrandria monogynia. Some savages elicit fire by striking two stones against each other, previously rubbed with sulphur. Some of the American tribes not only extract fire from two dry sticks ; but they have a machine for the same purpose, exactly resembling one made use of in Kamtschatka.

Wood, notwithstanding its solidity, consists, as Dr. Grew proved, in his *Anatomy of Plants*, of an assemblage of hollow fibres, or tubes, rising from the root upwards ; and disposed in the form of a circle : or tending, horizontally, from the surface to the centre ; crossing and intersecting each other, like "the threads of a weaver's web."

That trees have something analogous to sensation, it were indicative of ignorance in Nature's economy to doubt. Hence the poets and mythologists have supposed them to be the residence of inferior deities ; and beautiful are the fictions which have arisen out of the belief. Not to mention those of ancient writers, Ariosto describes those, who listened to the fascinations of Alcina, as being changed into beeches, palms, olives, and cedars : and far superior to the fictions of Ovid is that of Tasso, where he describes Rinaldo arriving at an enchanted wood, where he sees a large myrtle, surrounded by a hundred smaller ones. As he approaches, the air resounds with bewitching music ; every tree opens, and discloses nymphs of celestial beauty ; who, forming into a circle, welcome him to the enchanted grove, with songs and poems of pleasure and delight.

MANNERS AND CHARACTERS OF THE ANCIENT BRITONS.

DENON^a gives a curious account of the horror of the Mussolmen at Chendaueyell, in Egypt, when they saw the French soldiers cut down the branches of a withered tree, to make a fire with. These Mussolmen believed, that a good genius resided in that tree. To injure it, or remove it, therefore, they regarded as a species of sacrilege; and to its branches their zeal had appended locks of hair, and other objects of endearment. Trunks of trees were used in the earlier ages of erecting trophies. These the heroes transplanted to an eminence; and hung them with the spoils of conquered enemies. This custom never prevailed among the Britons.

In the time of Cæsar and Strabo, the forest of Ardenne stretched over a great portion of Eastern Gaul^b: and at the same period Britain was, speaking by a figure, an entire wood from north to south^c. The forest of Anderida was not less than a hundred and twenty miles long, and thirty broad; and Sweden is still so covered with pine, birch, and juniper trees, that a squirrel might almost travel from one end of the country to the other, without touching the ground. It is, indeed, a land of wood, of water, and of iron.

The ancient Britons had no knowledge whatever of the art of fishing^d; but lived chiefly by hunting and pasturage. Except those residing on the coast, they never sowed their lands; but lived chiefly on venison, flesh, and milk^e: but of the art of making cheese^f they were entirely ignorant. Their villages were generally situated in the middle of a wood, in which they believed the deities to walk at noon and midnight^g; and their huts were covered with the boughs of trees, held on

^a Denon's Trav. vol. i. p. 325. 8vo. ^b Cæsar de Bell. Gall. vi. c. 26.—Strabo, iv.

^c Cæsar de Bell. Gall. v. c. 15. 19.

^d Dio. Duceus,

^e Cæsar de Bell. Gall. v. c. 10.

^f Strabo, 4. p. 200.

^g Lucan, Pharsal. iij. v. 423.

by pieces of turf; but their character for honesty^a was of much greater purity than that of the Romans; and many of the speculations of the Druids were of a nature sufficiently sublime to command the admiration even of Pythagoras^b.

Impossible is it to visit the island of Anglesea, and behold its Vaens, Cromlechs, and other monuments, without comparing its present naked appearance with the time when it was an entire forest, from one end to the other; and esteemed so holy, that few persons were permitted to land upon it. It was first conquered by Suetonius Paulinus^c. When his army landed, he was received by the islanders with frantic bravery: women with hair dishevelled, and dressed in the manner of furies, flew from rank to rank, accompanied by the Druids, who lifted up their hands to heaven, and called down dreadful imprecations on their enemies: in whose faces they wielded innumerable firebrands. The Romans at first beheld all this with horror. But recovering from their alarm, they charged the enemy so fiercely, that they not only routed them, but made themselves entire masters of the island: and the first effect of their victorious policy was observed with dismay and indignation by the Britons, who saw with sighs, tears, and frantic exclamations, all the consecrated groves of the island levelled with the soil!

Now let us contrast the present state of Britain; the constitution of its society; its peace, and its fertility; with that period, when the Picts and Scots, upon the retreat of the Roman armies, so ruined the remaining inhabitants, that they, who had regarded the Romans as their bitterest enemies, were constrained to solicit their return. "We know not which way to turn us," said they to Ætius, the Roman governor of Gaul; "the barbarians drive us into the sea, and

^a Diod. Siculus.

^b Contrary to the opinion of Selden. Vide "*Seldeni Metamorphosis Anglorum*," c. iv.

^c Tacitus *Annal.* xiv. c. 30. In *Vit. Agric.* c. xiv.

the sea forces us back upon the barbarians. Thus we have the choice only of two deaths ; either of being swallowed by the waves, or of being butchered by the sword." The answer of Ætius drove them to despair. He could no longer assist them !

Then let us revert to the time, when the Saxons drove their posterity into Cambria. From the east to the west, says Gildas^a, and venerable Bede^b, a fire was lighted up in Britain, equal to that with which the Chaldeans burnt Jerusalem. There was a continued flame from sea to sea. Churches were destroyed ; public and private buildings fell in one common ruin ; the altars were profaned with blood ; priests, bishops, and flocks, were massacred without distinction. Their bodies were scattered ; and no one dared to honour them with burial. From this era, tracing the history of the laws and empire to the time of Alfred, the pride, the glory, and the paragon of human nature ; and thence to Henry Beauclerk, the Edwards, and the Henries, the memory takes an eager and a rapid survey of the reigns of James and Charles, and William and Anne ; till, finishing its excursion, it rests in the contemplation of modern art, morals, manners, and science.

MENTAL ASSOCIATIONS.

WHEN the mind begins to travel, impossible is it to know in what corner of the world it will finish its excursion.

When we observe stags, wandering at will in a forest, the imagination not unfrequently wafts itself to regions, where the elk ruminates near the Polar circle ; or where the reindeer imparts every comfort of life to the natives of Lapland. Then, by a natural transition, it rests for a while on the ode of the Lapland poet, addressed to the deer, that was wafting

^a See. 24.

^b Bede, lib. i. c. 15.

him over the snows to the object of his love. Then it reverts to the chamois antelope, feeding before the sun rises, and after it has set, on roots and herbs, covered with snow. Then associating with its diffusivo genius, whether in Africa or in Asia, a beautiful construction, great speed, and timidity of disposition, we recal with delight the great variety of allusions to them in the Hebrew writings, and the various allegories, formed by the poets of Persia, India, and Arabia. Returning to the forest, whence we had wandered, we observe a multitude of spiders' webs, hanging from bough to bough. A spider, with its instinct, forms a texture, which it defies all other animals to equal, and even the skill of man to surpass. This web is capable of being made into silk: but though every female spider lays six eggs to a silkworm's one, the work of twelve spiders equalling only that of one silkworm, it requires 27,648 spiders to weave a pound of silk; when it requires only 2,304 silkworms to produce the same quantity. And as forest spiders produce less than house spiders, by a twelfth part, it requires twelve times so many for a similar produce, viz. 331,776. To the cultivation of spiders are objected, that five of their threads only equal in strength one of the worm; that the lustre of its silk is less brilliant; that its natural ferocity is so great, and the love of its fellow for food so ravenous, that out of four or five thousand, distributed into cells, fifty in some and a hundred in others, it was found, in a short time, that the large ones had caten up all the small ones: insomuch that only one or two of all the number were left in each cell.

From the spider to the silkworm is a natural transition: but it is now time to return, since sufficient data have been presented to prove, that not only the history of a country, but of mankind, and even of the whole universe, material and immaterial, may, by virtue of association, be connected with the smallest leaf of the smallest tree, that grows within the Polar circle.

THE BANYAN—AGES OF TREES—ANT-HILLS—ARCHITECTURE—DISCOVERY OF THE MINES OF POTOSI—REFLECTIONS.

IVES says, in his Voyage to India^a, that he saw a BANYAN near Trevandeparum able to shelter ten thousand men; and Dr. Fryer alludes to some so large, as to shade thirty thousand horse and men singly^b. On an island in the Nerbudda, a few miles from Baroach, grows one more remarkable than any other in India. Travellers^c call it “the wonder of the vegetable world,” being two thousand feet in circumference. Armies may encamp under its branches, and those of its “daughters,” which emanate from its roots; forming

shade,

High overarched, with echoing walks between.

In its branches are innumerable pigeons, peacocks, and birds of song. The Hindoos esteem it the symbol of a prolific Deity; and British officers frequently, in their excursions, live many weeks together under its canopy. The capot is the only tree that can be compared with the banyan: and Bosman^d relates, that he saw one on the Gold Coast of Guinea, so large, that it would shade twenty thousand men at the least.

We may here say a few words relative to the ages of trees. Franklin^e mentions two cypresses, which the Persians believed to be six hundred years old^f. Chardin mentions a plane-tree of a thousand years; Forbes^g says, that he smoked his hookhâ under the very banyan, beneath which part of Alexander's cavalry took shelter: and the age of the oaks of Libanus is said to be at least two thousand years.

Does an architect see a long vista of ancient trees, rising,

^a P. 199. 4to.

^b Account of Persia and East India in 1673, &c. p. 105.

^c Major Thorn's Memoir of the War in India, conducted by Lord Lake and Sir A. Wellesley.

^d Guinea Coast, p. 276. Ed. 1721.

^e Journey from Bengal to Persia, p. 26.

^f Pliny mentions several remarkably aged trees. Nat. Hist. xvi.

as it were, in columns, and meeting at their tops? He meditates on the various epochs of architecture; and on those relics, which still remain in many parts of the world. The time of Pericles he witnesses in the ruins of Pæstum, Agrigento, Syracuse, the temple at Corinth, and that of Theseus at Athens. For specimens, from the time of Pericles to that of Alexander, he reverts to the Acropolis, the Temple of Æsculapius at Epidaurus, and that of Minerva at Tegea. For those, denoting the era between Alexander and Adrian, he visits, in imagination, the Pantheon and the baths of Titus; with the temple and palaces of Palmyra: while in the baths of Caracalla and Diocletian he recognises the interval from Adrian to Theodoric. Thence, through the long progress of many ages, he traces the outline of the Gothic aisle, bearing such a striking similarity to a close vista of trees.

Gaspar Poussin was partial to the thin-leaved acacia; Salvator Rosa to the sweet chestnut; Claude le Lorrain to the witch-elm, horse-chestnut, and umbrella-shaped stone pine. Hipparchus, too, in ancient times, had his favourite tree; and it was from observing one, that he discovered the parallax of the planets: for, noting that a tree on a plain, from several situations and distances, changed its apparent position, he determined the real and apparent distances of the planets, when observed from the surface of the earth, and at its centre. And a savage of America was induced to entertain a wider notion of the powers of a Deity, and to believe in his omnipotence, from reflecting that no one could imagine, from its external structure, that an oak sprung from an acorn.

To the circumstance of a shrub being torn up by its roots were the Spaniards indebted for the discovery of the mines of Potosi. An Indian, whose name was Hualpa, chancing one day to pursue some deer, climbed over several rocks, down which he was, at last, in great danger of falling. In the struggle to save himself he caught hold of a bush. His weight loosened the roots, and he was still in danger of fall-

ing. This, however, he prevented; and casting his eye upon the root of the shrub, beheld to his astonishment a massy piece of silver. This treasure he took to his hut. Knowing the value of his discovery, he lived some time upon what he had found; and when he wanted again, he repaired to the spot where he had obtained it. One of his neighbours, perceiving his condition improved, and that, too, without any visible means even of obtaining subsistence, questioned him so closely, one day, that Hualpa discovered his secret. From that time the two Indians agreed to take an equal share in the discovery. After this confidence they lived, for some time, in perfect harmony; but one day chancing to quarrel, the confidant discovered the secret to his master, a Spaniard residing in the neighbourhood. The mine then became known, and proved to be one of the richest in the world. Iron, nearly three thousand years before, had been discovered in Greece by the accidental burning of a forest.

Treasures, too, of the mind may frequently be found to emanate amid the gloom and the silence of forests. How often amid scenes of this kind have I reflected on the reason, which many have to know, that some men practise virtue without generally loving it; as earnestly as others practise vice at the time they despise it. The former being hypocrites in their virtues; the latter in their vices. Indeed some are virtuous in the midst of evil; while others, in the severity of their pretensions, are more barbarous than the savages of the desert. In these scenes, too, I have remembered; that one of the worst evils, with which life can be imbittered, is the obligation of living with persons, whose minds are grovelling in the mire, or ever creeping in the dust. For my own part—

—————“ I’d rather be a toad,
And live upon the vapours of a dungeon.”

Most men’s opinions are of little value, except in matters

connected with their own immediate occupations in life. *Their applauses and their censures, assuredly, have effects upon our prosperity and our power; but little ought they to influence our energies or to disturb our tranquillity.* For if the history of pride is the history of folly, that of opinion is little better than a history of ignorance, grounded, at one time, in favouritism; at another, in malevolence. Wealth, however, is the general criterion; though meanness is occasionally acknowledged to exist in ermine, and native sublimity in comparative rags. In the midst of all this, what is more profitable than to know, that as most men are not only infants in their passions, but in their opinions, one of the best species of ambition is,

“ Along the cool, sequestered vale of life
To keep the noiseless tenour of our way.”

For to seek tranquillity in scenes of the world is like wandering among the sands of the deserts, and expecting to see the palaces of Nineveh, or the seven-fold walls of Ecbatana, rising in the perspective.

To pause over the pleasures of a contemplative life; to renew the more affecting incidents of our lives; to meditate on just and noble sentiments; and to recal the first days of attachment and love, sanctioned by the dictates of a clear and unincumbered mind; to muse on days passed among the friends of our youth; or on those hours in which we have led a mild, unassuming, innocent, and unobtrusive life: these—these are moments, which derive additional charm from simplicity of manner, and warmth of affection; give additional grace to the “mild majesty of private life;” and marrying, as it were, the mind to the heart, promise a golden age to the soul. For the mind becomes captive, and the heart tributary; a divine and pathetic expression is coloured to the future; and life seems a banquet of love and intelligence;—

while glowing and kindling, every object delighting the eye, and captivating the imagination, wakes that silent power,

• “ *Whose balmy sway*

• *Charms each anxious thought away.*”

To repose in the midst of an affectionate family !—The very perspective engenders the most perfect images, the most engaging associations, the most spotless wishes. The very sensation is a hymn of gratitude; breathed, as it were, in perfumes from the depths of the soul.

ROCKS.

If we except mountains and the ocean, nothing has so imposing an effect upon the imagination as high, impending, and precipitate rocks: objects which, in so peculiar a manner, appear to have been formed by some vast convulsion of the earth. In some districts, they assume curious delineations. Many of those in Macedonia exhibit exact appearances of domes, castles, and towers; on the coast between the Zand and the Orango River, north of the Cape, they are variegated, and veined with red, and some as white as snow^a. On the banks of the Missouri^b, the water having worn the sand-stone into a multitude of figures, with no great assistance from the imagination, the rocks appear like elegant ranges of free-stone buildings; with columns, galleries, and pedestals; some mutilated, and others prostrate. Proceeding farther, they appear varied by niches, alcoves, and other forms of desolated magnificence. Something of the same kind, too, is seen among the Himalayans^c; and also on the banks of the Ganges and Jumma^d.

Near the White Elze River, in the South of Africa, large and stately trees^e grow out of the naked strata. But one of

^a Vide Paterson's Travels in Africa, 4to. p. 107, Ed. 1790.

^b Vide Lewis and Clark's Travels to the Source of the Missouri, p. 175, 4to.

^c Fraser, p. 389, 4to. ^d Asiat. Researches, p. 89. ^e Paterson, p. 35, 4to.

the most remarkable of rocks is that called Lot's Wife. It is not peculiar for its shape, its accompaniments, or its height. It is only 140 feet high; but it rises above the Ladrone Seas; and in its eastern bosom it has a large cavern, in which the waves rush with unexampled fury. It rises solitary as a giant, and stands the force of many thousand miles of sea.

CHAPEL OF ST. GOWEN—SWISS SCENERY—THE ATHEIST.

Rocks, as well as mountains, are supposed by some nations to be peopled with aerial beings: hence the Icelanders^a imagine several of theirs to be the residence of spirits, in the shape of men and women, of an extremely small size, but of an exquisitely delicate figure. As for you, my Lelius, never shall I forget your enthusiasm, when we visited the Chapel of St. Gowen^b, situated among those stupendous rocks, which, forming a semicircular area towards the sea, commands a noble prospect of the coast of Devon. The language you employed on that interesting occasion, never can I be so base as to forget! "If our prayers are at one time more acceptable than at another, it must assuredly be in those moments, when our souls are elevated by such scenery as this! Often have I been awed to devotion at Rome and at Loretto, in the presence of canons, bishops, and cardinals; but here, in the rude simplicity of nature, I feel my spirit separate, as it were, from the tenement, which has so long chained it to the earth, and wing its course directly up to heaven!—The magnificent area, in which this small chapel is situated, is a temple more sublimely grand and affecting than all the mosques of Turkey, and all the cathedrals of France, Italy, or Spain!"

Shall Nature, my Lelius, present beautiful objects, on which are stamped, in characters indelible, the awful attri-

^a Mallet, North. Antiq. vol. iii. 46, 47.

^b In Pembrokeshire.

butes of the Eternal, and we refuse to look upon them! Shall the solitary wanderer of Switzerland, his soul fraught with stupendous ideas, called forth into their farthest latitude by the objects around him—shall he, I inquire, refuse to partake of those sublime emotions, because the scene before him reminds, in strong and energetic language, of his own comparative insignificance?—No! Small as he appears in the general scale of Nature, he wanders along the sides of the mountains, fissured into abrupt precipices, with astonished rapture: and as from a cragged rock, the most beautiful and enchanting scenes burst full and unexpected on his sight, his soul, raised before to the utmost limits of awful wonder, bursts into an ecstasy of wild and uncontrollable delight.

Often,—

“—When the rosy messenger of day
Strikes the blue mountains with her golden ray,”

the wanderer of the Alps, in pursuit of a chamôis, or a bouquetin, ceases from the pursuit, attracted by the symmetry of an oak or a sycamore; a trunk covered with moss; a cascade or a cataract; a ruined edifice; a cottage covered with ivy; violets blushing under hawthorns; hyacinths perfuming pendulant rocks; and the enchanter's night-shade, or the Alpina veronica, adorning the most unfrequented solitudes. Then, continuing his course, he beholds on one side every object wearing a sullen uniformity, grey, naked, and barren; the haunts of the bird, which alone is able to gaze, undazzled, on the sun. Then, by a magic winding of the valley, scenes present themselves, which appear like monuments of the antediluvian world. Every object gives a new sensation; eternity seems engraven in every character; though an atheist would feel as if the universe were falling into ruins. Seen once, they live for ever in remembrance; and even derive additional interest from the distance of time and place. Imperial grandeur is annihilated. The Colossus, the Jupiter,

the Pharos, the Gardens of Babylon, the Mausoleum of Artemisia, the Temple of Ephesus, the Pyramids, and all the labours of men, shrink into the scale of bees and beavers! And what are all the islands, and kingdoms, and empires of the world? The bosom of the Atheist no longer gnaws with vacuity; he feels contempt for all that he has seen before: the severe majesty of this temple strikes him to the dust.

HELVIDIUS—LORD * * * * .

From Gibraltar, the traveller sees the two Continents of Europe and Asia; from Suez, those of Asia and Africa; from Constantinople, those of Asia and Europe; and from Paulowa, those of Asia and America. All these spots give rise to overwhelming reflections. But we have no necessity to travel beyond the limits of our own country. Nature speaks every where; only in some places more eloquently than in others.

As Helvidius was making an excursion among the mountains, stretching to the east of Moelshiabod, he arrived at the bridge, crossing a small rivulet; and sitting down upon the grass, fell asleep under the shade of a large holly tree. He awoke just as the sun was sinking in the horizon; a slight shower succeeded; all nature became renovated; and the perfumes, which embalmed the air, seemed even capable of wafting him to the Elysian Fields. The tree, beneath which he reposed, stood in a valley, matchless even in the island of Madagascar; and the cones of several mountains gave an air of grandeur to the perspective, which Nature has forbidden in most other regions. He was lost, as it were, in the enthusiasm of his admiration. At that moment, he had the mortification of seeing Lord *— pass in his coach, apparently insensible to the scenes through which he was conveyed. How an indiscriminate mingling with men blunts the best feelings of the human heart! “Had his lordship,” thought

Helvidius, "seen these lovely pictures, even a thousand and a thousand times before, he might have derived enjoyment from witnessing them again : since it is the autumnal season of the year ; and the woods and shrubs, growing out of the rocks, are variegated in a manner, that even *Salvator Rosa* would have loved to look upon them !"

Though Helvidius was mortified at this insensibility on the part of the statesman, and felt so ready to condemn his taste and want of sensibility, he was weak enough to feel more at war with himself than with him : and began seriously to question, which were the wiser of the two ;—the man who loves, or he who neglects, the varied objects of the material world. "Here is a Peer," said he to himself,—“a man of education,—a statesman,—one who is looked up to in the world, as a being, in a manner, pre-eminent over his species ;—he seems to have little relish for all these objects, which I have been looking upon with such enthusiasm. It must be folly and weakness in me, therefore, to indulge this humour ; a humour which, from what I have seen of mankind, I am sensible, most men, who look not up through every object that he sees, to the architect that makes it, would esteem frivolous and idle, if not criminal. There are no silver mines here ; nor does this rivulet leave any gold dust on its shores !” He sat down mortified. To dissipate his chagrin, he took a volume of Epictetus out of his pocket, and opening the book, his eye alighted upon the following passage :—“As when you see an asp in a golden casket, you do not esteem that asp happy, because it is inclosed in materials so costly and so magnificent, but despise and would shun it, on account of its venom : so, when you see vice, lodged in the midst of wealth and the swelling pride of fortune, he not struck with the splendour of the materials, with which it is surrounded, but despise the gross alloy of its manners and sentiments.”—Upon reading this passage, Helvidius became instantly ashamed of his folly, and recon-

ciled to his enthusiasm. "Though this is a man," said he to himself, "who, like the King of Sweden's enchanted cup, can almost make the wind turn to any point of the compass, which pleases his humour most; though he is perpetually surrounded by persons who, if he were to take his shoe from off his foot, hurl it in the air, and proclaim it a god, would worship it as it fell; and though he is 'a rising sun,' whom half the world would worship; yet would I rather be able to trace the power, which formed this holly tree, up to as far as my imagination is capable of soaring, than be the man for him to shake by the hand; to admit to his banquets; to revel with his minions; to hang, as it were, upon his lips; and to be raised to ecstasy by his smiles! Oh, gracious God! lead me into thy paths, and make me even a Lazaroni, as a penalty for my prayer!

Climb at Court for me, that will,

Tottering Favour's pinnacle;

All I wish is to be still.^c

Settled in some secret nest,

In calm quiet let me rest;

And, far from off the public stage,

Pass away my silent age.^d"

MOUNTAINS.

Nor only woods, fountains, rivers, and rocks; but MOUNTAINS, have had a sacred character attached to them. Upon their summits the Jews^b, the Persians^c, the Bithynians, the infidel nations round Palestine^d, and the Druids of Gaul^e, Britain and Germany^f, were accustomed to sacrifice. And while the Celts conceived that the spirits of their heroes resided among the clefts of the rocks^g, and on the tops and sides of the

^a Stet quicunque volet potens

Aulæ culmine, &c. &c.—(*Seneca*.)

^b St. John, ch. iv. v. 20.

^c Herodotus, Clio. c. 131.

^d Deut. ch. xii. v. 2, 3, 4.

^e Cæsar de Bell. Gall. lib. 4.

^f Tacitus de Germ. Mor.

^g Ossian, Songs of Selma.

mountains, the natives of Greenland believed them to be the immediate residence of their deities. The Laplanders also imagine, that spirits inhabit the mountains, who are endowed with power to influence human actions^a.

The Greeks coincided in a great degree with the idea: and it was an opinion; sanctioned by many of their poets and philosophers,—among whom we may instance Homer, Plato, and Strabo,—that, after the Deluge, the inhabitants of the earth resided, for a long time, on the tops of the mountains; whence they gradually descended into the vales and valleys below: grounding their preference, not more upon their comparative security from future inundations, than upon the sacred character of those lofty eminences. Of those mountains, three had the honour of giving general names to the Muses; and Mount Athos still retains such an imposing aspect, that the Greeks of modern ages have erected upon it a vast number of churches, monasteries, and hermitages, which are frequented by devotees of both sexes without number. *This mountain is 4,350 feet high^b. The monks

^a “The natives” near Mount Kesa, on the Niger, “believe, that a benevolent genius makes that mountain his favourite abode, and dispenses around him a benign and heavenly influence. Here the misfortunes of the unhappy are alleviated, the wants of the needy supplied, and the lamentations of the incurer turned to joy; sin, sorrow, and suffering are unknown; solemnity gives place to merriment, and the solicitude of futurity to present enjoyment and thoughtless jocularity. But more especially,” say the natives, “the weary traveller here finds a refuge from the storm, and a rest from his toils; here he reposes in the delights of security, and revels in the comforts of ease. To obtain this, however, it is necessary to make his wants and desires known to the SPIRIT OF THE MOUNTAIN, by supplication and prayer, when they are instantly answered; he receives the most delicate and excellent food from invisible hands; and when sufficiently invigorated by refreshment, he is at liberty either to continue his journey, or remain awhile to participate in the blessings of the mountain.”—*Lander's Journal of an Expedition to explore the Course of the Niger.*

^b *Height of the Grecian Mountains.*

Mount Athos	4350 *
Olympus	6500 †

* Pougéville's Travels, p. 443.

† Holland's Travels, p. 207.

amuse themselves in planting, gardening, tilling, and pruning their vineyards: no woman, however, is permitted either to enter the monasteries, or to live on the mountain. No child is born there; neither is any female quadruped admitted into its fields or pastures. Female birds, however, take leave to build among the trees and bushes; and there are, in consequence, nightingales and other choristers in abundance. This mountain is called the Holy Mountain; an appellation, which has been also given to the Skirrid, in the county of Monmouth, by religious Catholics in the west of England: many of whom entertain a desire of having a few moulds from that craggy eminence sprinkled over their coffins: while great numbers of pilgrims resort to the promontory near Gaeta; a small piece of which Italian seamen wear constantly in their pockets, to preserve them from drowning.

MOUNTS TABOR, SINAI, HOREB, LIBANUS, &c.

THERE was a temple erected by the mountaineers, on the top of Great St. Bernard, previous to the time of Hannibal, which was dedicated to the God of Mountains, under the name of Peninus^a. In this temple Hannibal made an oblation: its ruins still remain^b. The Mounzing of the Burmah district, in Ava, resides on the Gnowa^c, and the Agollhuas represented their mountain god in the shape of a white man, sitting on a stone, with a vessel of seeds and elastic gum standing before him. When Christianity was introduced, however, this image was thrown down by order of the first bishop of Mexico^d.

Height of Grecian Mountains (continued).

Mount Pindus	7000 *
Orbelus	8200 †
Parnassus	9500 ‡

^a Livy, xxi. 38.

^b Saussure, iv. 226-7.

^c Symes's Embassy to Java, p. 447.

^d Clavigero, b. vi. sec. v.

* Bernoulli.

† Clarke's Travels, v. vii. 260.

‡ Walpole's Memoir relative to Europe and Asiatic Turkey, 204.

The Pico-Adam is held in great veneration by the Cin-galese^a: Buddha is supposed to have been buried there; and frequent pilgrimages are made to it. The Savalan is held sacred by the modern Persians. It is so high, that snow is always upon its summit; and they believe it to be the tomb of a prophet^b, whose body is preserved entire in one of its chasms. What has been observed of Mount Athos is equally applicable to Mount Tabor near the city of Tiberias; a great number of churches and monasteries having been built upon it. This is the mountain, on which St. Peter said to Christ, "It is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." This is also the mountain, on which the Vizier Fitzkili loved to repose his memory. Rising from the humble station of a shepherd on Mount Tabor, he kept, in a retired room of his palace, a scrip, a shepherd's coat, and the skin of a chamois, in order to remind him of his former pastoral life. The view from this fine summit is represented to be so exceedingly various and magnificent, that the spectator experiences all those sensations, which are produced by a mixture and rapid succession of varied and gay, gloomy and majestic objects^c. It rises in the form of a sugar-loaf, and small trees clothe its sides from the top to the bottom. What a contrast does this fine eminence exhibit to that of the Norwegian mountain of Filefield, covered with eternal snow; where neither a house, a cottage, a hut, a tree, a shrub, nor even a flower, are ever to be seen!

The ancient American Indians, and the natives of the Gold Coast of Guinea^d, as well as those of Biledulgerd, interred their friends on high grounds; and their posterity retain the same custom^e. The Jews buried their dead on the sides of

^a Asiatic Researches, vol. v. p. 9.

^b Morier, Second Journey through Persia, p. 236. 4to.

^c Mariti's Travels, vol. ii. p. 181. • Shaw's Travels, p. 234.

^d Bosman, p. 26. ed. 1721.

^e Travels to the Source of the Missouri, by Clarke and Lewis, 4to p. 18

mountains^a. Moses received the law on the top of Mount Sinai; and so holy was that mountain esteemed, that no one but himself was permitted to touch it^b. Josephus relates, that the Hebrew shepherds never fed their flocks upon Sinai, because they believed Jehovah dwelt upon it. Moses fed his flock on Mount Horeb, and there is said to have received his inspiration^c. On that mountain the Deity appeared to him in a burning bush^d; out of that hill issued water, when he smote the rock^e; and there Elijah is said to have heard the still, small, voice of Jehovah^f.

— Its trembling cliffs of yore,
In fire and darkness, deep pavilioned, bore
The Hebrew's God; while day, with awful brow,
Gleam'd pale on Israel's wandering tents below^g.

Jephthah's daughter is represented^h, as going up to bewail her virginity among the mountains. On Carmel dwelt a great number of ascetics, who being discovered during the Crusades by a military pilgrim, their order was introduced by St. Lewis' into Europe, under the appellation of Carmelite. This mount was the abode of Elijah and Elisha: Pythagoras^k is also said to have meditated there; and thither Vespasian travelled to consult an oracle. It is now covered with forests; lilies, hyacinths, ranunculi, tulips, and anemones grow upon it; and its animals, for the most part, graze upon sage, parsley, and lavender.

On Mount Libanus it is said to have rained honey; and

Chingis, first Khan of the Tartars, and all succeeding chiefs of his race, were buried in Mount Altai, hence called Kin-chan.—Description de la Grande Tartarie, p. 45. Trav. Marco Polo. b. i. ch. xlv.

^a Judges, ch. ii. v. 9. Joshua, ch. xxiv. v. 32 and 33.—^{*} "Ad Montis Carmel," says Benjamin, "radices Israelitarum quam plurimorum sepulchra sunt." Moses died in Mount Nebo (Deut. ch. xxxii. 4.), and Aaron in Mount Hor. (Numbers, xx. 23. 27.)

^b Exod. ch. xix. v. 12. Heb. ch. xii. v. 20. ^c Par. Lost, b. i. l. 6.

^d Exod. iii. v. 1, 2. ^e Exod. ch. xiv. v. 6. ^f 1st Kings, ch. xix. v. 12.

^g Camdens.—Mickle, B. X. ^h Judges, ch. xi. v. 37. ⁱ A. D. 1254.

^k Mariti, ii. 140.

Galen reports^a, that the Jews sung a canticle, in which they asserted, that God rained honey upon it every year. This honey was honey-dew: the mountain produced excellent wine; its brooks murmured a most agreeable music; and on its ample sides grew, flowers, gums, and spices. On Mount Gerizim the Samaritans erected a temple, similar to that at Jerusalem; insisting that Gerizim was the spot which God had originally consecrated. This act the Jews never forgave, in precept or in practice. Their malice pursued the unfortunate Samaritans every where; they called them rebels and apostates; and held them in such utter detestation, that to say "There goes a Samaritan," was a phrase equivalent to that of "There goes a serpent." On this mountain the Samaritans adored the image of a dove: and, in the days of Scaliger, who wrote to their high priest for information relative to their faith, they celebrated the Passover every year.

The Messiah frequently took his disciples up to the top of a high mountain to pray. There it was he transfigured before them^b; and many of the incidents, recorded in Scripture, took place in the garden and upon the mountain of Olives^c.

When the Tunguses of Siberia are necessitated to take a solemn oath, they go to the top of a hill, and exclaim, "If I have spoken an untruth, may I die, or lose my cattle, and children, and never succeed in hunting again!" They then bless the mountain, and return to their homes. Bacchus erected a temple and a statue to himself, on Mount Nysa. This temple was visited by Apollonius^d. Bacchus had planted it round with laurels, vines, and ivy. When Apollonius

^a Galen de Alimentis Facult. lib. iii. c. 38.

^b Matth. xvii. v. 1, 2. Luke, ix. v. 28.

^c Matth. xxiv. v. 3. Mark, xiii. v. 3. Luke, xxii. v. 39. Mark, xiv. v. 26. Matth. xxvi. v. 30. The Scripture writers frequently call high mountains "The Mountains of God," vid. Joel, ch. iii. v. 17. Obadiah, v. 17. Micah, ch. iv. v. 2. The Sermon on the Mount was delivered on the hill, now called the "Mount of Beatitudes."

^d Philost. in vit. Apoll. ii. c. 8.

visited it, therefore, the ivy and the vines are said to have grown so entirely over the temple, and were so interwoven with each other, that it could never be injured by wind or rain. In the sanctuary was a statue of the hero standing, in the character of an Indian boy, formed of white marble.

MENTAL ASSOCIATIONS—PILGRIMAGES.

THE poet gives consequence to the smallest rivulet, as well as to the noblest river. The Amoo of the East is swift, and its waters are transparent; but it was of little comparative importance, till Azim breathed his last sigh upon its banks, and died upon the grave of Zelica.

His soul had seen a vision while he slept :
 She, for whose spirit he had pray'd and wept
 So many years, had come to him, all drest
 In angel smiles, and told him she was blest !
 For this the old man breath'd his thanks, and died.
 And there, upon the banks of that lov'd tide,
 He and his Zelica sleep side by side ".

The poet and the sacred historians have the same influence in respect to mountains. The Himalaya range are the highest on the globe: and yet, though known to ancient writers, their fame is so modern, that till within these thirty years they were almost entirely unknown even by name. Horeb and Sinai are less elevated than either Hecla, Teneriffe, or Mont Blanc; and yet those dual tops inspire a sacredness of delight, denied to every other mountain in the world. On Horeb Moses fasted forty days and forty nights; upon this mountain the angel of the Lord appeared to him in a burning bush; and desired him to hasten into Egypt, to rescue his brethren from the hands of their task-masters, and the tyranny of Pharaoh. On Sinai he gave the law to the people he had rescued; and on Horeb, Elijah, weary of the world, betook himself to a cave, and was visited by a vision, directing him to return to

his own country by way of Damascus, in order to anoint Hazael, king of Syria, and Jehu, king of Israel. Similar associations pursue the traveller in his way to Jordan, to Jerusalem, to the Mount of Olives, and the sea of Tiberias^a; impregnating the mind with an interest, which no other river, city, mountain, or sea, have the power to engender.

A feeling of this kind first dictated those pilgrimages to Jerusalem, Loretto, and other spots, which in so peculiar a manner characterised the middle ages. Even the dust of Jerusalem was esteemed so sacred, that it was carried into all parts of Christian Europe and Asia; and was supposed to have an effect so magical, that it was not unfrequently suspended over the beds of invalids.

Mahometans made pilgrimages to Jerusalem, as well as to Mecca; and they esteemed it holy to die in that city: since Jerusalem was believed to be the spot in which, at the general resurrection, the whole of the faithful would assemble, preparatory to their translation to heaven.

With the Christians the feeling amounted to a disorder: and history presents no parallel to the frenzy, which animated the west of Europe to rescue Jerusalem from the hands of the Saracens. "All nations," says the historian of the Crusades^b, "being enveloped in the whirlwind of superstition, thousands of armed saints and sinners," left their countries and their families, in order to fight the battle of Heaven upon the plains of Palestine. Some even took their wives and children with them to share the honours, the dangers, and the triumphs of this sacred mania; and placing them in carts, drawn by oxen, shod like horses, it was amusing, says Guibert^c, when they arrived in sight of a city, or a castle, to hear the little children^d inquire, if the towers they saw in the distance were those of Jerusalem. These pilgrimages were productive of nothing but false glory and ruin: while those,

^a Reland, *Palestina ex Monumentis veteribus illustrata*, lib. i. c. 4.

^b *Mil.* i. ch. ii. p. 61.

^c In Bongarsius, 482.

^d *Infantulos*.

subsequently made to Rome^a, were attended with practices, which, at length, shed a scandal over the whole church.

THE CAUCASUS—CHARACTER AND SUFFERINGS OF PROMETHEUS.

THE Caucasus excites reflections in decided contrast to these. Delicacy and calm reflection are, as it were, aliens to its soil and atmosphere: but honour, that is the pursuit and the recompence of noble minds, not equally so. The ancient inhabitants^b of this mountain esteemed it the residence of the gods; the Circassians call it “the happy mount;” and the Beshtau, one of its neighbours, is regarded with almost equal veneration; both being supposed to be the occasional seat of the greatest of all the spirits. The latter, says Pallas^c, operates as a barometer: for, like all calcareous mountains, no sooner does the weather threaten rain, than it attracts the vapour of the atmosphere, which covers it like a mantle, from the top to the bottom. The associations on the Caucasus^d have little connection with that state of society, in which wealth glitters triumphant; and in which the minions of false glory hold dishonourable jubilee. Strange as it may appear, the soul of a poet connects those towering rocks even with Plato, with Alfred, with Newton, with Fenelon, and with all those illustrious personages, who wear to the imagination a character ever brilliant, and ever beautiful. Not only with these, but with all those noble and lofty minds, who, conscious of desert, and relying on past services, exhibit, in their disdain of tyranny and injustice, a sublime reliance on the strength of their own virtues. • You, my Lelins, have read the tragedies of Æschylus; and you feel, that I allude to the character

^a Muratori, *Antiquitates Italice*, vol. v. dissert. lviii.

^b Arrian. v. c. 3, 5. Plin. Nat. Hist. v. c. 27.

^c Trav. South Prov. Russ. i. 355. 370. 4to.

^d Aristotle describes this mountain as being enlightened by the sun one third part of the night after sunset, and one third part before sun-rise.

of Prometheus. This illustrious person first reclaimed men from the woods. He formed their minds to knowledge; he taught them architecture, agriculture, astronomy, letters, and numbers: he invented the art of memory; he built ships, and taught men to navigate them: he improved the art of physic; and, drawing secret treasures from the earth, taught them the use of metals, and instructed them in the use and properties of fire. For these services he was fabled to have stolen divine secrets; and thence to have subjected himself to the vengeance of Heaven. Chained to one of the rocks of the Caucasus by Strength and Force, this sublime character is represented, during the horrible operation, as observing a sullen silence. On the departing of those spirits, however, he calls upon the elements to bear witness against him, if his punishment were not cruel and unjust. A model of determined resolution, he bursts into open defiance of his persecutor; nor can the threats of his enemy, nor the persuasions of his friends, temper his resentment and disdain: and, as an instance of the unbending essence of his nature, he describes the storm, which, in the conclusion, rages around him, with all the power and energy of an exalted mind.

———— I feel in very deed
 The firm earth rock: the thunder's deepening roar
 • Rolls with redoubled rage: the bickering flames
 Flash thick; the eddying sands are whirl'd on high
 In dreadful opposition the wild winds
 Rend the vex'd air: the boisterous billows rise
 Confounding sea and sky: th' imperious storm
 • Rolls all its terrible fury on my head! •

THOMSON—GLOVER—PETRARCH.

A COUNTRY, destitute of mountains, may be rich, well cultivated, and even beautiful, but it can in no instance be sublime or transporting: and to what a degree, boldness of scenery has the power of elevating the fancy, may be, in some

measure, conceived from an anecdote, recorded of an epic and descriptive poet. When Thomson heard of Glover's intention of writing an epic poem, the subject of which should be Leonidas of Sparta, "Impossible," said he; "Glover can never be idle enough to attempt an epic;—He never saw a mountain in his life!" Burnet, (*Theory of the Earth*), says, that mountains inspire the mind with thoughts and passions, that naturally recal the greatness of God. It is a passage not unworthy the most celebrated of our descriptive poets^a.

St. Francis used to retire to Mount Avernus to pray; and there, and in that manner, he was engaged, when he saw, as in a vision, a seraph with six wings; with hands and feet nailed to a cross. Two of his wings covered his body; two were raised over his head; and with the other two he flew down from Heaven.

Petrarch had long wished to climb the summit of Mount Venoux; a mountain presenting a wider range of prospect than any among the Alps or Pyrenees. With much difficulty he ascended. Arrived at its summit, the scene presented to his sight was unequalled! After taking a long view of the various objects, which lay stretched below, he took from his pocket a volume of St. Augustine's Confessions; and opening the leaves at random, the first period that caught his eye was the following passage:—"Men travel far to climb high mountains; to observe the majesty of the ocean; to trace the sources of rivers; but they neglect themselves." Admirable reasoning! conveying as admirable a lesson. Instantly applying the passage to himself, Petrarch closed the book; and falling into profound meditation, "If," thought he, "I have undergone so much labour, in climbing this mountain, that

^a "Hæc autem dicta vellem de genuinis et majoribus terræ montibus: non gratos Baschi colles hic intelligimus, aut amœnos illos monticulos, quæ viridi herba et vicino fonte et arboribus, vim æstivi solis repellunt: hæc non deest sua qualiscunque elegantia, et jucunditas. Sed longe aliud," &c. &c.

my body might be the nearer to Heaven, what ought I not to do, in order that my soul may be received in its immortal regions^a." Let us, my Lelius, while climbing any of our British Alps, be visited by similar reflections, and be actuated by similar resolutions!

MILITARY INFLUENCE OF MOUNTAINS.

Though mountains serve to elevate the mind, the inhabitants of mountainous regions are, undoubtedly, more prone to rapine and to warlike enterprise, than the inhabitants of vales. This has been supposed to arise from the austerity of their climate^b, and the comparative poverty of their soil. But this remark, though perhaps true, when generally applied, is not so in particular. For though in the time of Cesar, the Helvetii, inhabiting that part of Switzerland lying round the lake of Geneva, were the most warlike people of Gaul; yet they were not more so than the Parthians, who were natives of unexplored deserts. The Assyrians and the Chaldees, both originally descended from the mountains of Atouria, with the Persians, inhabiting a country abounding in hills, were those people the most remarkable for having established extensive empires: yet we must not thence infer, that their conquests arose from that severe energy, which is imbibed from the keen air of mountainous regions: since we find people, residing in plains, acquiring empires equally extensive. The Arabians, for instance, so remarkable for their conquests during the middle ages; the Egyptians, in more remote times; the Tartars, who, for many centuries, were a

^a "Mirantur aliqui altitudines montium, ingentes fluctus maris, altissimos lapsus fluminum, et oceani ambitum, et gyros syderum, et relinquunt seipso, nec mirantur, &c." ST. AUGUSTINE. • Marcus Antonius has a sentiment, embracing the same result. Lib. ii. s. 13. There is a similar one, also, in Philostratus, in Vit. Apollon. lib. ii. c. 5.

^b "In Liguriis omnia erant," says Livy, "quæ militem excitarent: loca montana &c. aspera," &c. &c. Lib. 39.

successful race of warriors; and the Romans, who conquered not so much by the sword, as by the arts. For it was the severity of their discipline, and not the severity of the Apennines, which subdued the world: since of all their numerous legions, not one-tenth in the time of Augustus or of Trajan, had ever breathed the air of Italy.

THE CHARM OF MOUNTAIN SCENERY.

MOUNT St. Catherine overlooks Mount Sinai. Its soil is a speckled marble, in which are configurations of trees and other vegetable substances. On this mount are many convents and chapels, particularly the convent of St. Catharine. The monks, belonging to this convent, live with great abstemiousness; though to strangers they are hospitable, and frequently even profuse. When a pilgrim arrives, his feet are washed, and his head sprinkled with rose-water, in the presence of all the society, who sit in the great hall, listening to sacred music.

Mount Olympus was called the "*Seat of the Gods*," because its top, being above the clouds, was always serene. The most picturesque parts of Asian Tartary are those, in the neighbourhood of the Armenian and Ararat mountains^b, on which the ark is said to have rested. This celebrated eminence, on the top of which stand several ruins, rises in the form of a pyramid, in the midst of a long extended plain. It is always covered with snow from its girdle to the summit;

^a "Celsior exurgit pluviis, auditque ruentes," &c.

Claudian de Consulatu. Man. Theod.

^b "In Armenia," says Haiton, "est altior mons, quam sit in toto orbe terrarum, qui Arath vulgariter nuncupatur. * *. Nemo valeat ascendere illum, semper tamen apparet, in ejus cacumine quoddam nigrum, quod ad hominibus dicitur esse arca." Cap. ix. vid. *Marco Polo*, b. i. ch. 4. "Many Armenians to this day think, that the summit of Ararat is inaccessible; but M. Barrot, a German traveller, succeeded, some years ago, in reaching the top of that mountain with an Armenian Vardaper or Denin."—Miscellaneous Translations, v. ii.

and for several months of the year is totally enveloped by clouds. The modern Armenians esteem this mountain holy^a; and constantly observe its appearances in different years, in respect to ice and snow. They regulate their sowing, planting, and reaping by the melting. It is a mountain of bears, lynxes, tigers, lions, snakes, hawks, and eagles; and it serves as a city of refuge for every species of outlaw. We are told, however, that a hermit once lived upon its top five-and-twenty years; during all which time he never felt a breeze of wind or a drop of rain.

• What scenes in Russia are comparable to those in the neighbourhood of the Oural and Rhipcean mountains? which the inhabitants, in all the simplicity of ignorance, believe to encompass the earth; in the same manner as the Malabars imagine the sun to revolve round the largest of theirs. Where does the Spaniard behold nobler landscapes, than at the feet and between the sides of the blue ridge, that back the Escorial; among the wilds of the Asturias; or among the vast solitudes of the Sierra Morena? With what feelings of awe does the Hungarian approach the Carpathian mountains, that separate him from Galicia, studded with vineyards, and gemmed with beautiful glens! With what rapture does the traveller see from the walls of Peking the stupendous blue range, separating China from Tartary: and with what joy and admiration does an African traveller, long lost among deserts and continents of sand, hail the first peak, that greets his sight, among the Mountains of the Moon! Can the North-American painter rest on finer scenes, than those which are exhibited among the glens of the Laurel, the Blue Ridge, the Cumberland and Allegany mountains? And where, in all the vast continent of the western world, shall the mind acquire a wider range of idea, or more comprehensive notions of vastness and infinity, than on the tops of the Andes; or on those uninhabitable ranges of mountains, which

^a Morier, 2d Journ. Persia, p. 345, 6.

stretch from the river of the west to within a few degrees of the northern circle ?

What a sensible gratification, and what interesting reflections, were awakened in the mind of Captain Cook, when standing upon one of the hills, that commanded almost the whole of the beautiful island of Eooa, in the southern ocean ! This view is one of the most delightful that can possibly be imagined. " While I was surveying this prospect " (says the navigator), " I could not help flattering myself with the idea, that some future voyager may, from the same station, behold the meadows stocked with cattle, brought to these islands by the ships of England ; and that the completion of this single purpose would sufficiently mark to posterity, that our voyages had not been useless to the general interests of humanity."

• Few persons mount a towering eminence, but feel their souls elevated : the whole frame acquires unwonted elasticity ; and the spirits flow, as it were, in one aspiring stream of satisfaction and delight. For what can be more animating than, from one spot, to behold the pomp of man and the pride of Nature lying at our feet ? Who can refrain from being charmed, when observing those innumerable sections, which divide a long extent of country into mountains and vales ; and which, in their turn, subdivide into fields, glens, and dingles ; containing trees of every height ; cottages of the humble, and mansions of the rich : here groups of cattle ; there shepherds tending their flocks : and, at intervals, viewing, with admiration, a broad expansive river sweeping its course along an extended vale ; now encircling a mountain, and now overflowing a valley : here gliding beneath large boughs of trees ; there rolling over rough ledges of rocks : in one place con-

* " Dans ces profondes vallées on voit croître l'herbe fraîche pour nourrir les troupeaux. Auprès d'elles s'ouvrent de vastes campagnes revêtues de riches moissons. Ici, des côteaux s'élèvent comme un amphithéâtre, et sont couronnés de vignobles, et d'arbres fruitiers. Là, les hautes montagnes vont porter leur front glacé dans les nuës, et les torrens qui en tombent sont les sources des rivières." — *Exist. de Dieu*.

cealing itself in the heart of a forest under hugo massy cliffs, which impend over it; and in another washing the walls of some ivied ruin, bosomed in wood! "*Behold the Eternal!*" is written on every object; and in every view we are ready to exclaim with the poet of the East, "*If there be a paradise upon earth, it is this, it is this.*"

It was on one of the mountains, separating North and South America, that the Scots, forming the colony at the Isthmus of Darien, were accustomed to sit, enjoying the coolness of the air, and amusing their hours of misfortune by singing the glories of their country, and conversing of the friends and relatives, they had left behind. The history of this colony, with the struggles, dangers, and privations it endured, in endeavouring to form a settlement and a company, which, if it had been adequately supported, would, probably, have presented a picture of commercial greatness not to be paralleled in the history either of the ancient or the modern world, is amply related in the National Memoirs of Sir John Dalrymple^a.

SNOWDON.

The finest view, I ever saw of an extended country, was from the top of the castle at CASSEL, about six leagues from Dunkirk. From this place the three kingdoms of France, Belgium, and England, are seen at once. A circuit of fifty miles in all directions spreads like a map before the eye; and vividly reminds the spectator of the kingdom of Poland^b. There are to be seen thirty-two towns, most of which are fortified; and not less than three hundred villages. It is, perhaps, the most beautiful view in all Europe. But,—as all

^a Vol. ii.

^b Poland means plain. Mons. Hubert Vautrim says, an observer might pass in a balloon at the height of twenty toises over almost the whole of Poland, "without coming in contact with mountains, or any other species of obstruction."—*l'Observateur en Pologne*.

level countries do,—it wants grandeur. I was, therefore, much less delighted than from the top of Snowdon. Indeed never can I cease to be grateful for the satisfaction I have experienced, on the summit of immortal Snowdon. After paying a visit to the waterfall of Nant-Mill, we set out from a small cottage, situated on the side of the lake Cwellin. Not a breath of air relieved the heat of the atmosphere; and not a tree offered a momentary shelter. In all the times the guide had travelled up this mountain, he confessed that he had never been so oppressed with the intensity of the heat. Climbing for the space of an hour, sometimes over bogs, and sometimes over heaths, we arrived at what we had earnestly hoped was the apex of the mountain:—it was, however, merely the first station. Who could fail to remember the fine passage in Pope, imitated from Drarnmond of Hawthornden, where he compares the progress of man, in the attainment of science, to the enlarged views, that are spread progressively before the eye, in climbing lofty mountains? The passage is eminently beautiful.

As we ascended, those mountains, which from below bore the character of sublimity, shrunk into mere eminences: others, more noble, rose in the perspective, and proceeding higher, they appeared, as it were, to approach us, and to be no longer at a distance. The road now lay over a smooth, mossy heath, where we sat down, entirely overcome with heat and fatigue. After resting for some time, the guide led us to the edge of a precipice, nearly fifteen hundred feet in depth; at the bottom of which appeared the dark green lake of Llyn-y-Glas, and Llyn-Llydaw. We approached to the edge of it: it appeared the fit abode of an echo!

The sombre lake of Llyn-y-Glas associates itself, in some degree, with that of a lake in the neighbourhood of Bergen, the capital of Norway^a. That lake is, however, much darker than this: it is surrounded by high rocks; its water is

^a Vid. Mallet's Antiq. Percy, i. 209.

motionless; and the stars being discerned on its bosom at noon-day, those who have surmounted the difficulty of climbing so high, become, on a sudden, so transported with the view of this "heaven reversed," that, it is said, they feel an indescribable, and almost uncontrollable, desire to throw themselves into it.

We had not much time to contemplate the scene before us; as a cloud suddenly appeared to rise out of the rocks beneath; and, rolling into a globular form, seemed like an immense balloon, balanced in the air: which, rising gradually up to the place where we stood, shut out the whole of this tremendous scene. Viewed from below, this precipice excites emotions of sublimity, unmixed with apprehension; from its edge terror is predominant. In the latter instance, our thoughts are, for a time, concentrated in our fears; in the former the mind, upon the instant, wings its course to heaven*!

Height and depth create a much more awful sensation, than length or width. The difference between looking up and looking down a precipice is well marked by Mr. Jefferson, in the account, he furnished the Marquis de Chastellux, of the Virginian bridge of rocks^b.

The feelings, with which we view objects of the above description, sufficiently oppose the theory of Mr. Burke, who confines sublimity to objects of terror. Those of Lord Kaimes^c and Dr. Gerard^d, who make it to consist in magnitude, and Dr. Blair^e, who places it in "force," are equally

* *Presentiorem et conspicimus Deum.*—Gray.

^b "Though the sides of the bridge," says he, "are provided, in some parts, with a parapet of fixed rocks, yet few men have resolution to walk to them, and look over into the abyss. You voluntarily fall on your hands and feet, creep to the parapet, and look over it. Looking from the height about a minute, gave me a violent headach. If the view from the top be painful and intolerable, that from below is delightful in the extreme. It is impossible for the emotions, arising from the sublime, to be felt beyond what they are on the sight of so beautiful an arch; so elevated, and so light, springing up, as it were, to heaven. The rapture of the spectator is indescribable."

^c *Elements of Criticism*, ch. iv.

^d *Sect. ii.*

^e *Lectures*, lect. iii. vol. i. p. 64.

erroneous. The idea of Longinus, were we to associate sublimity in poetry with that of the material world, (which we are, however, not authorised to do), is far from being correct. He defines it "a proud elevation of mind." When applied to material objects, this is neither cause nor consequence; for the experience of every man, from the proudest of princes to the humblest of peasants, proclaims, that the effect of all sublimity is astonishment, blended with awe: and when, at one moment, did pride and awe unite,—at the same moment,—in the same bosom? The difference between sublimity in writing, and sublimity in objects, has not been sufficiently distinguished by writers on the subject of taste. No objects are beautiful or sublime, but by virtue of association. If they were, the vale of Aylesbury would be beautiful to him, who had long resided in the vale of Clwyd: and the cliffs of Dover and the peaks of Scotland would be equally sublime to the native of Crim Tartary and the peasant of the Tyrol. The opinions of many philosophers, in respect to the pleasure, we derive from objects, which excite our pity, are equally false. We must refer to principles; and the principle in this argument resolves itself into the conclusion, that misfortune elicits sympathy, after the same manner that magnets affine and planets gravitate. But actual final causes* we have no power to define; though we frequently presume to do so. Man, indeed, has the faculty of judging, limitedly, of effects; but vain, proud, and arrogant as he is, he can only reason hypothetically, when he would treat of final causes and of final consequences.

After ascending above half a mile, we again paused to take a look around us. Below, appeared those innumerable mountains, by which Snowdon is, on all sides, surrounded. These are sometimes studded with lakes, which appear like mirrors,

* Lord Bacon remarks, "*Investigatio causarum finalium sterilis est, et veluti virgo Deo dicte nil parit.*"——"*Phænomena,*" says Newton, "*sunt sapientissimæ et optiæ rerum structuræ atque finales causæ.*"

placed for the purpose of reflecting the clouds, which are seen in three different directions. They glide over our heads; their shadows are depicted on the mountains; they are reflected in the lakes below. Some of the mountains round upon their summits; others wear a triangular appearance; while some rise like pyramids. Now they seem like backs of immense whales, or couchant lions; and, while the apices of some resemble the craters of volcanos, the more elevated lift their points above those clouds, which roll, in columns, along their gigantic sides.

Near the place, where we paused to observe this fine prospect, we stopped to quench our almost ungovernable thirst at a spring, which wells out of the side of the mountain. No traveller over the deserts of Ethiopia was ever more rejoiced at coming to an unexpected fountain, than we were at this delightful spring.—“O Fons,” we, were ready to exclaim,

“O Fons Snowdoniæ, splendidior vitro,
Dulcidique mero, non sine floribus,
Crâs donaberis hædo.”

Well may the nations of the East consecrate their wells and fountains!—Ere we departed, we took large libations; consecrated it with our praises and our blessings; and called it Hygeia's fountain.

After climbing over masses of crags and rocks, we ascended the peak of Snowdon, the height of which is 3571 feet above the level of the Irish sea.—Arrived at its summit, a scene presented itself magnificent beyond the powers of language!—Indeed language is indigent and impotent, when it would presume to sketch scenes, on which the great Eternal has placed his matchless finger with delight.—Faint are thy broad and deep delineations, immortal Salvator Rosa!—Powerless and feeble are your inspirations, genius of Thomson, Virgil, and Lucretius!

“Beaux, majestueux, harmonieux et sublimes!”

From this point are seen more than five-and-twenty lakes.—Seated on one of the crags, it was long before the eye, unaccustomed to measure such elevations, could accommodate itself to scenes so admirable: the whole appearing, as if there had been a war of the elements; and as if we were the only inhabitants of the globe, permitted to contemplate the ruins of the world.—Rocks and mountains, which, when observed from below, bear all the evidences of sublimity, when viewed from the summit of Snowdon are blended with others, as dark, as rugged, and as elevated as themselves; the whole resembling the swellings of an agitated ocean.

The extent of this prospect appears almost unlimited. The four countries are seen at once; Wales, England, Scotland, and Ireland; forming the finest panorama the empire can boast. The circle begins with the mountains of Cumberland and Westmoreland; those of Ingleborough and Penygent, in the county of York, and the hills of Lancashire follow; then are observed the counties of Chester, Flint, and Denbigh, and a portion of Montgomeryshire.—Nearly the whole of Merioneth succeeds; and, drawing a line with the eye along the diameter of the circle, we take in those regions, stretching from the triple-crown of Cader Idris to the sterile crags of Carnedd David and Llewellyn.—Snowdon, rising in the centre, appears as if he could touch the south with his right hand, and the north with his left. On this spot I should love to be buried! My epitaph—

IN . SPE . ET . TRANQUILLITATE . DORMIO . TEMPESTATIBUS.

From Cader Idris, the eye, pursuing the orbit of the bold geographical outline, glances over the bay of Cardigan, and reposes for a while on the summit of the Rivel. After observing the indented shores of Carnarvonshire, it travels over a long line of ocean, till, in the extremity of the horizon, the blue mountains of Wicklow terminate the perspective. Those mountains gradually sink along the coast, till they are lost to the eye; which, ranging along the expanse, at

length, as weary of the journey, reposes on the Island of Man and the distant mountains of Scotland. The intermediate space is occupied by the sides and summits of mountains, hollow crags, masses of rocks, the towers of Carnarvon, the fields of Anglesea, with woods, lakes, and glens, scattered in magnificent confusion.—A scene like this commands our feelings to echo, as it were, in unison to its grandeur and sublimity: the thrill of astonishment and the transport of admiration seem to contend for the mastery; and nerves are touched that never thrilled before. We seem as if our former existence were annihilated; and as if a new epoch were commenced:—Another world opens upon us; and an unlimited orbit appears to display itself, as a theatre for our ambition.

In viewing scenes so decidedly magnificent, to which neither the pen of the poet, nor the pencil of the painter, can ever promise justice; and the contemplation of which has the power of making atonement for having studied mankind, the soul, expanding and sublimed, quickens with a spirit of divinity, and appears, as it were, associated with the Deity himself. For, in the same manner as a shepherd feels himself ennobled, while sitting with his prince; so, and in a far more unlimited degree, the beholder feels himself advanced to a higher scale in the creation, in being permitted to see and to admire the grandest of the works of Nature.—Few ever mounted this towering eminence, but, for a time, they became wiser and better. Here the proud may learn humility; the unfortunate acquire confidence; and the man, who climbs Snowdon as an atheist, feels, as it were, ere he descends, an ardent desire to fall down and worship its Creator.

Before our guide could induce us to leave this spot the clouds formed round us; and at the moment, in which we passed the Red Ridge, a peal of thunder murmured among the mountains. He, who has passed this vampire, will conceive the effect of the explosion and the danger of our

situation. The Red Ridge is a long, narrow pass, elevated above two thousand feet above the vale: the top of it, in some places, is not more than twelve feet across; and, by a slight inclination of the eye, a rocky valley is seen on one side, as deep, and nearly as perpendicular, as the one on the other. The lightning now flashed over our heads; and the thunder, as we might have expected from the intensity of the day, rolled in sonorous volumes around us. If the prospect from the summit of Snowdon had been the finest, we had ever seen; so were these the most tremendous sounds, that we had ever heard.

Upon returning to Bethgelart, a sequestered village, rendered famous by the retirement of Vortigern, who insulated himself upon a lofty rock, since called the fort of Ambrosius, the moon, rising from behind the crags, threw a matchless glory over all the heavens. A transition more delightful to the imagination, it were scarcely possible to conceive. It was like turning from a masterpiece of Salvator Rosa to one of Claude; from the Inferno of Dante to the Aminta of Tasso.

XENOPHON'S RETURN FROM ASIA;—MARCH OF HANNIBAL OVER THE ALPS;—MARCH OF NAPOLEON OVER THE GREAT ST. BERNARD.

If towering eminences have the power to charm and elevate men, who are pursuing the milder occupations of life, with what rapture do they inspire the hearts of those, long encompassed with danger, who, from the top of high mountains, behold the goal, to which their wishes and exertions have long been anxiously directed! Xenophon affords a fine instance of the power of this union of association and admiration over the mind and heart. The ten thousand Greeks, after encountering innumerable difficulties and dangers, in the heart of an enemy's country, at length halted at the foot of a high mountain. Arrived at its summit, the sea unexpectedly

burst, in all its grandeur, on their astonished sight ! The joy was universal ; the soldiers could not refrain from tears ; they embraced their generals and captains with the most extravagant delight ; they appeared already to have reached the places of their nativity ; and in imagination again sat beneath the vines, that shaded their paternal dwellings.

On the other hand, the soldiers of Hannibal shrunk back with awe and affright, when they arrived at the feet of those vast store-houses of Nature, once believed to connect Italy with the pole. The sight of those enormous rampires, whose heads, capd with eternal snow, seemed to touch the heavens, struck a sensible dejection on the hearts of the soldiers. Hannibal's force, at this period, consisted of 38,000 infantry ; 8,000 horse ; seven-and-thirty elephants^a ; and a long train of horses, for carriages and burthens. It was in the middle of autumn ; the trees were yellow with the fading leaf ; and a vast quantity of snow having blocked up many of the passes, the only objects, which reminded them of humanity, were a few miserable cottages, perched upon the points of inaccessible cliffs ; flocks almost perished with cold, and men of hairy bodies and of savage visages. On the ninth day, after conquering difficulties without number, the army reached the sunmit of the Alps. The alarm, which had been circulating among the troops all the way, now became so evident, that Hannibal thought proper to notice it : and halting on the top of one of the mountains, from which there was a fine view of Italy, he pointed out to them the luxuriant plains of Piedmont, which appeared like a large map before them. He magnified the beauty of those regions ; and represented to them, how near they were to putting a final period to their difficulties ; since one or two battles would inevitably give them possession of the Roman capital. This speech, filled with such promising hopes, and the effect of which was so much enforced by the sight of Italian landscapes, inspired the

^a Polyb. iii. 47, 60.—51, &c.

dejected soldiers with vigour and alacrity ; they set forward, and soon after arrived in the plains, near the city of Turin^a :

“ When o’er the weeping vales destruction hurl’d,
And shook the rising empire of the world^b.”

This celebrated march, performed at such an unfavourable season of the year, in a country rendered by Nature almost inaccessible, has been the admiration of every succeeding age ; and many a fruitless attempt had been made to ascertain its actual route. General Melville has at length settled the question. With Polybius in his hand, he traced it “ from the point, where Hannibal is supposed to have crossed the Rhone, up the left bank of that river, across Dauphiné to the entrance of the mountains, at Les Echelles ; along the vale to Chamberry, up the banks of the Isere, by Conflans and Mouster, over the gorge of the Alps, called the Little St. Bernard, and down their eastern slopes by Aosti and Ivrea, to the plains of Piedmont, in the neighbourhood of Turin.”

On the 6th of May, in the year eighteen hundred, NAPOLEON, then First Consul of France, set off from Paris to assume the command of the French army of Italy. On the thirteenth, he arrived in the neighbourhood of Lausanne. Having reviewed his troops, he pursued his journey along the north banks of the Lake of Geneva ; and passing through Vevey, Villeneuve, and Aigle, arrived at Martinach, situate near a fine sweep of the Rhone, near its confluence with the Durance. From this place the modern Hannibal passed through Burg, and St. Brenchir ;—and after great toil, difficulty, and danger, arrived, with his whole army, at the top of the Great St. Bernard. The road up this mountain is one of the most difficult, and the scenes, which it presents, are as magnificent

^a Polybius, l. iii. 203.—Livy, l. xxi. 36.—Plin. Proem. lib. xxxvi.—Silius Italicus, lib. iii.

^b Darwin.

^c Life of General Melville, p. 11. This opinion has been adopted by Mons. De Luc, after several journeys. ^d Vid. Histoire du Passage des Alpes par Annibal, &c. par J. A. De Luc, fils.

as any in Switzerland. Rocks, gulfs, avalanches, or precipices, presented themselves at every step. Not a soldier but was petrified with horror, or captivated with delight. At one time feeling himself a coward; at another animated with the inspirations of a hero. Arrived at the summit of that tremendous mountain, and anticipating nothing but a multitude of dangers and accidents in descending those regions of perpetual snow, on a sudden turning of the road, they beheld tables covered, as if by magic, with every kind of necessary refreshment! The Monks of St. Bernard had prepared the banquet. Bending with humility and grace, those holy fathers besought the army to partake the comforts of their humble fare. The army feasted; returned tumultuous thanks to the monks; and passed on*. A short time after this event, the battle of Marengo decided the fate of Italy. Upon gaining this battle, Napoleon declared the Alps annihilated.

EMIGRATION OF THE MOGULS.

WHEN GAMA, after a long, perilous, and adventurous voyage over an unknown ocean, first beheld the mountains of India, rising over the waters, in distant perspective;—and when PARK, weary, faint, sick, and on the eve of despondence, beheld the blue summits, beneath which rolled the Niger, it is impossible to describe their pleasure and admiration. With what delight, too, did the Moguls hail the valley, which lies at the feet of one of the Indian mountains! A war having ensued between the Tartars and themselves, almost the entire Mogul population was destroyed. Those, who remained, left their native country in a body; and, taking a route, leading they knew not whither, came at last to the foot of a mountain, over which there was only one track; and that made by animals, called in the Tartar

* 24,000 francs (£1,000) had been sent, before Bonaparte quitted Paris, to purchase refreshments. Vid. Bourrienne's Mem. ii. 2. 7.

language, Archara. As only one person could pass along this track at a time, they hesitated, whether they should attempt to follow so dubious and so difficult a route; particularly as one false step would plunge them down a deep precipice. Pressed, however, with a recollection of their recent misfortunes, and resolved to screen themselves, if possible, from pursuit, they followed the track thus faintly marked out; and following each other, one by one, winded round the brow of the mountain; and came unexpectedly in sight of a valley, which, screened on all sides by inaccessible cliffs, presented so ravishing a prospect to their sight, that they resolved to descend into its bosom; and finding in it a soil, fruitful in all necessary productions, they resolved to travel no farther. Securing the heights, therefore, whence they had descended, from any incursions of their adversaries, they took up their abode in that valley, where they multiplied, and left it to their children, whose descendants occupied it for the space of several centuries.

NATIONAL LOVE OF MOUNTAINS.

WHEN Roentgen, whose ambition centred in making discoveries in Africa, first beheld the range of Mount Atlas, he burst into such extravagant expressions of joy, that the Moors, who accompanied him, thought he had lost his senses. To the eye and heart of the ambitious, how many subjects of inducement and delight do mountains present! Who would not be proud to climb the Alps^a, and the Pyrenees, the colour of which sometimes partakes of that golden tint, which proclaims their summits to be in a region of serenity^b. Is

^a The description of the general character of Alpine scenery, by Silius Italicus, is a masterpiece; and one of the finest passages in that unjustly neglected poet. Lib. iii. *Cuncta gelu, &c.*

^b For a general account of the principal summits, passes, and valleys of the Pyrenees, see Raymond's *Travels*, p. 90. And for attraction of mountains, vide Baron de Zack's work, printed at Avignon.

there a Sicilian, who does not boast of Etna? Is there a Scot, who does not take pride in celebrating Ben Lomond? And is there an Italian, that is not vain of the Apennines? Who, that is alive to Nature and the muse, would not be delighted to wander up the sides of the Caucasus, the cone of Teneriffe^b, or those beautiful mountains, situated on the confines of three nations, so often and so justly celebrated by the poets of ancient Greece? And shall our friend, Colouna, be censured for confessing, that the proudest moments of his existence have been those, in which he has reached the summits of the Wrekin, the Ferwyn, and the cone of Llangollen? Or when he has beheld, from the tops of Carnedd David and Llewellyn, a long chain of mountains, stretching from the north to the south, from Penmaenmawr to Cader Idris? Snowdon rising in the centre, his head capd with snow, while his immense sides, black with rugged and impending rocks, stretched in long length below!

How often from the top of Pen-y-Voel^c, the Holy Mountain, Pentloceplê, and the Disquilver, have I witnessed the last rays of the sun shooting along the vale, through which the Usk winds its fascinating course! When we meditate in

^a Claudian, Lucan, and indeed almost all the Latin poets, take pleasure in marking the characters of these eminences, the abodes of perpetual snow, and the fruitful parents of a vast number of rivers.

^b Teneriffe is not covered with perpetual snow, as many voyagers have reported.—Humboldt, *Voy. Equin. Reg. i. p. 101.* Its volcano can be seen in a circuit of more than two hundred and sixty leagues; and from its peak appears an area, equal to one fourth of France.

^c During his continuance on Pen-y-Voel, Coxe, the Swiss traveller, felt that extreme satisfaction, which is always experienced, when we are elevated on the highest point of the adjacent country. "The air," as that gentleman justly observes from Rousseau, "is more pure, the body more active, and the mind more serene. Lifted up above the dwellings of man, we discard all grovelling and earthly passions; the thoughts assume a character of sublimity, proportionate to the grandeur of the surrounding objects; and, as the body approaches nearer the ethereal regions, the soul imbibes a portion of their unalterable purity." In a note to this passage, Rousseau expresses his surprise, that a bath of the reviving air of the mountains is not more frequently prescribed by the physician, as well as by the moralist.

plains, the globe appears to be at peace and in its infancy; among rocks and mountains it exhibits an air of warfare, or assumes the gravity of age. All indicate a deep solemnity, and an impressive power. We feel, as Lord Verulam would say, "the Spirit of the Universe upon us." How often has my heart acknowledged the benignity of the Eternal, when I have witnessed the waves, rolling their furious course along the rocks of St. Ismael's! And what a sacred awe has been impressed on my imagination, when, winding among the glens of Merioneth, I have seen the sun rising in its meridian over Cader Idris, or setting, in purple grandeur, in the bosom of the Irish sea! And, when among the precipices of Nant Frangon, I have seen the same glorious luminary rise, as it were, from its bed of coral; and beheld it sink behind the mountains, as I have stood on the margin of the Lake Llanberis, exhibiting the rich glow of Claude Lorraine; I would have scarcely bartered my admiration for the honours of an Imperial court.

MOUNTAINS COMPARED. MOUNTAIN AIR;—THE ATHEIST.

WE judge of every object by comparison. Boerhaave desired his pupils to observe the majesty of the ridge of hills which skirt the coast of Holland, and he called them mountains! In that country, however, "a mountain zephyr never blew." The inhabitants of the vale of Usk regard Ven-y-Voel a mountain! Others esteem Snowdon a mountain! While the traveller, who has climbed Chimborazo, regards Snowdon, Ben Nevis, and even Mount Blanc, and Teneriffe themselves, merely as eminences! I have conversed with those, who have ascended St. Barthelemi and Canigou in France; with others, who have visited the Olmajolas and Syltoppen in Sweden; Mount Vesuvius; Mount Etna; and Mounts St. Rosa, St. Bernard, Montanvert, Velan, and other eminences, in the neighbourhood of Mount Blanc. With others I have conversed, who have imbibed the air of Olympus and the

Caucasus; Mount Atlas, and Mount Teneriffe; and with those, who told me, they had climbed Mount Sinai in the empire of Japan. All these gentlemen have alluded to the transforming energy, which has governed them, while standing on those eminences. But what are Snowdon, Vesuvius, or even Etna itself, when placed in competition with the Cordilleras? one of which towers to an altitude of 21,280 feet above the level of the sea! That is, as high as if Cader Idris were placed upon the top of Snowdon, those two on the top of Vesuvius, and all of them on the summit of Mount Etna! And yet,—such is the grandeur and immensity of Nature,—what is Chimborazo itself to some of the mountains in the Moon? And still less to those upon the planet Venus; one of which is calculated, by Schroeter, to be 22,000 toises higher than Chimborazo.

No man, in his right reason, will question the existence of a SOVEREIGN POWER! But if his mind shall have taken that feeble turn, let him mount the summit of a high mountain; let him read Locke and Newton; let him study the heavens through a telescope, and a small globule of water through a microscope. Till he has done all these, *he has not qualified himself*. He may as

^a La Place says, the greatest height of mountains is from three to four miles; and the greatest depth of the sea eleven miles.

DISTANT VISIBILITY OF MOUNTAINS.

	Distance in Miles.
Himalaya Mountains	244
Mount Ararat, from Derbhend	240
Mowna Roa, Sandwich Isles	180
Chimborazo	160
Peak of Teneriffe, from South Cape of Lanzerota	135
Peak of Teneriffe, from ship's deck	115
Peak of the Azores	126
Temeheud	100
Mount Athos	100
Adam's Peak	95
Ghaut, at the back of Tellicherry	94
Golden Mount, from ship's deck	93
Pulo Pera, from the top of Penang	75
The Ghaut, at Cape Comorin	73
Pulo Penang, from ship's deck	53

well presume to read Hebrew, without knowing the Hebrew alphabet. The ignorance of faith may be excused; but the ignorance of presumption is not to be endured^a. Had Lord Byron felt this, he had been less miserable. "I am a lover of Nature," said he, "and an admirer of beauty. I can bear fatigue and welcome privation, and have seen some of the finest scenes in the world. But in all this,—the recollections of bitterness, and more especially of home desolation, which must accompany me through life, have preyed upon me here; and neither the music of the shepherd, the crashing of the avalanche, nor the torrent, the mountain, the glacier, the forest, nor the cloud, have, for one moment, lightened the weight upon my heart; nor enabled me to lose my own wretched identity in the majesty and the power and the glory, around, above, and beneath me." With all the luxuries of life within his reach; gifted with a fine genius, though not a noble one;—melancholy is it to reflect what a life of desolation the want of a power, to govern his passions entailed upon this vain, unfortunate, man!

* MOUNTAIN PRIDE.

HIGHLY interesting is it to observe what pride a mountaineer takes in his country! Coxo, travelling near Munster, was requested by a peasant to inform him, what he thought of his country; and pointing to the mountains, exclaimed, "Behold our walls and bulwarks; even Constantinople is not

^a Mr. Adams, when employed as minister plenipotentiary from the States of America to the court of Berlin, visited the mountains, that separate Silesia from Bohemia. Upon the Schneegnitzen he beheld the pits, where snow remains, unmelted, for the greater part of the year. Upon the Risenkoppe, the highest pinnacle in Germany, he beheld all Silesia, all Saxony and Bohemia, stretched like a map before him. "Here," says he, "my first thought was turned to the Supreme Creator, who gave existence to the immensity of objects, expanded before my view. The transition from this idea to that of my own relation, as an immortal soul, with the Author of Nature, was natural and immediate; from this to the recollection of my country, my parents, and my friends."

so strongly fortified !” The Swiss are proud beyond measure of their mountains. “Their “Alps,” says Bentivoglio in a letter to Monsignor di Modigliana, “are created for the Swiss, and the Swiss for the Alps.” The Welsh also : and I never reflect, but with pleasure, on the satisfaction with which a farmer, residing in one of the cliffs, near Ffestiniog, replied to my assertion, that England was the finest and the best country in the world ; “ Ah ! but you have no mountains, sir ; you’ve got no mountains !”

On the summit of the Pichincha, Don George Juan and Don Antonio de Ulloa pitched themselves, for the purpose of making astronomical observations. The Pichincha is not so elevated as the Cotopaxi ; but the view from it is more magnificent. After enjoying the prospect, for some time, they saw lightning issue from the clouds beneath ; and heard the thunder rolling, in wild volumes, at their feet. The sky above was of a clear azure. The spot, where they stood, was a vast accumulation of ice and snow. The cold was intense ; and the mountain itself seemed to stand, as it were, insulated in the midst of a vast ocean. This scene, sublime as it was, derived accumulation of sublimity from the sound of enormous fragments of rocks, which, at intervals, fell into the gulfs beneath. The natives of these regions believe them to surpass every country under heaven. The Sicilian peasants, in the same manner, have such an affection for Etna, that they believe Sicily would not be habitable without it. “ It keeps us warm in winter,” say they. “ and furnishes us with ice in summer.”

MOUNTAINS IN JAVA ; PATRIARCHAL PICTURE IN JAVA ; ADAM'S
PEAK.

IN Java a range of mountains extends from one end of the island to the other ; varying in height from 5,000 to 12,000

* L'Alpi son pergli Svizzeri, e egli Svizzeri all' incontro per l'Alpi.

feet. Among these (towards the south) are innumerable valleys, uniting all the rich and magnificent scenery^a, which forests, innumerable rivers and rivulets, with a constant verdure, can exhibit; heightened by a pure atmosphere, and the glowing tints of a tropical sun. To the summit of one of these mountains the Javanese made a broad road, with great labour and difficulty. This road leading to nothing, they were required to give reasons for such an useless expense of labour; upon which they replied, that a holy man lived upon the top of the mountain, and would never come down, till a good road was made for him^b! Such is the superstition of a people combining many characteristics, truly amiable and estimable.

Among the Tunga mountains raspberries grow in profusion; the hedges bloom with roses; violets grow in every thicket; and every copse is scented with aromatic shrubs. Here reside the most ancient of the Javan race. We cannot write of Java without thinking of Sir Stamford Raffles^c; nor scarcely of India without being reminded of Sir Thomas Munro^d. They were both delighted with Asiatic mountain scenery.

Of all the Asiatic islanders this race is the most attractive to the imagination. They still adhere to the Hindt faith and worship. They occupy forty villages; the houses of which differ materially, in structure and materials, from those of other Javanese: and, instead of being shaded by trees, they are built on open and spacious terraces. Each village has its Chief, who is selected by the inhabitants, and four Priests. The duty of the latter consists in preserving the records of

^a Hist. of Java, vol. i. p. 21.

^b Vid. Raffles's Java, i. p. 246, 4to.

^c Vid. his History of Java.

^d "I should have been delighted," says Sir Thomas, in a letter to his wife, "to have passed the whole day, wandering about the hills," (in India), "resting or moving on whenever I liked. Nothing soothes me so much as being alone among mountain scenery:—it is like resting in another world."—*Tokumputti*, Sept. 6, 1826.

the village; and a history of the origin of the world;—in disclosing the attributes of the Deity, and in performing the duties of worship. The number of this tribe consists of about 1,200; they reside in the most romantic part of the island; they marry among themselves; and solicitously guard the purity of their blood. When Governor Raffles inquired what punishments they attached to the crimes of theft and adultery, they replied, they had no punishments for those crimes in their mountains; since they were entirely unknown: and that if any one acted in an improper manner, he was reprov'd for it by the Chief of the village; and that was punishment enough.

The highest mountain in Ceylon is Adam's Peak. It is 6,343 feet^a above the Indian Ocean; and its top is ascended by iron chains. Along its sides grows a wood exceedingly curious; since its colour is a dark chocolate; clouded like marble, and streaked with veins of black and yellow^b. This mountain is held so sacred, that a multitude of men, women, and children go up its peak every year to worship^c. Lieut. Malcolm, who ascended it in May, 1815, saw 200 pilgrims on their way thither. The Cingalese suppose that Adam resided upon it, after his expulsion from Paradise; and that he left the mark of his foot upon it. They also assert, that the interval between Ceylon and the coast of Asia was then dry land; or that he waded through, or walked upon the sea^d. The Wehabis, however, insist that Adam resided in Armenia; and that on Mount Ararat he met Eve, after a long separation. Hence the name of Ararat, which signifies "gratitude"^e. •

^a Dr. Davy, Asiatic Journal, vi. p. 476.

^b Cordiner, vol. i. p. 381.

^c Knox's Hist. Relation of Ceylon, ch. i.

^d Knox and Hamdallan Casvini.

^e A Persian poet fables, that Alexander landed on Ceylon, which he found a Paradise; and that after performing several acts of devotion, he spent many days in feasting and revelling with his courtiers, in listening to musical instruments, and in dancing with women.—Ashref. Vide Ouseley's Travels, 4to. i. p. 57.

HEIGHT OF MOUNTAINS—THREE STATES OF SOCIETY—THE
HIMALAYANS.

IN Lapland the level of perpetual snow is 400 feet; in Savoy and Switzerland, it is 8,000; on the Pyrenees, 8,100: Teneriffe is not covered with snow all the year; on the Cordilleras it is 15,747 feet^a; and on the north side of the Himalaya range 17,000 feet. At the height of 15,000 feet^b there are fertile pastures, in which graze myriads of animals throughout the year.

In the provinces of Venezuela, Humboldt recognised three distinct zones; and with those zones he associated the three different states of society. Among the forests of the Orinoco he saw the hunting state; in the savannahs he traced the pastoral; and in the valleys, bordering on the coast, he beheld agriculture yielding abundance, and that abundance denoting the condition of human nature, methodised into civilisation and comfort. The climate may be accurately imagined from the circumstance of the pit of the theatre, at Caraccas, being entirely exposed;—so that a spectator may sympathise with the poet's passions at one moment, and gaze upon the stars at another. *

The Himalaya mountains have been known in all ages. They formed part of the Caucasian chain; and shared the general name of Imaüs. By this appellation they were known to the Greeks. But it is only within a few years, that their relative heights have been accurately ascertained: and even now the learned feel embarrassed in believing that they equal, if not exceed, the boasted summits of the Andes: They are covered with eternal snows. Separating the southern and the northern nations of Asia, they are seen at a vast distance: 244 miles! The first European, that ever ascended them, was Captain Webb, of the Bengal establishment.

* Humboldt.

^b Captain Webb.

Several are stated to be above 23,000 feet ^a. Colebroke ^b even allows some of them the astonishing height of 24,740;—25,500;—and 26,862 above the level of Calcutta.

In this awful range, fields of barley are seen at the height of 11,500 feet; and at 11,630 feet Captain Webb entered a forest, rich in pines, oak, and rhododendra. It afforded a luxuriant vegetation; and strawberries ^c were in full flower. At the height of 12,642 feet there was still no snow; but dandelions, buttercups, and a great profusion of other flowers. Plants of spikenard were observed at 12,900 feet; and at 13,500 there was a limit of vegetation.

Separating Tartary from India, and constituting the boundary of the Nepaul Empire, these mountains seem as if they were destined as a balance in the East for the Andes in the West. They form two buttresses, as it were, for the Table Land of Thibetian Tartary. Rising abruptly from the south, towards the north they decline gradually. A country more delightful for a botanist, or a geologist, it were impossible to select, than the southern terraces; for every valley is unknown to science; and they are said to exhibit whatever has been seen of beauty, or grandeur, in Europe, Asia, Africa, and America. Masses of native gold, too, are said to be found amongst them.

On the northern plains, vegetation is confined to low bushes of furze, tufts of silky grass, a woolly plant, and a peculiar species of moss, growing among patches of snow and pools of snow water. In a certain season of the year, however, large flocks of sheep are seen, wild horses, and goats: all of which have warm clothing to secure them from the piercing cold. There, also, are seen yaks, hares, marmots, and wild asses. The sheep have horns, weighing from fifty to sixty pounds; and the goats are clothed with wool, of which Cashmerian shawls are made. No insects or reptiles, however, are seen,

^a Moorcroft's Journey to Lake Manasanawara.

^b Asiatic Researches, vols. xi. xii.

^c June 21, 1817.

except a few butterflies, and a few small lizards. Birds, too, are unfrequent: though linnets, larks, partridges, ravens, and eagles, are beheld occasionally: and a few goldfinches were seen sitting upon the only two poplars, that shaded the vast range of prospect, seen by Mr. Moorcroft.

Some of the granite hills contain veins of quartz, from which gold is washed. They abound in minerals; and the rocks contain frequent springs of hot water, impregnated with saline and mineral particles. In one cavern, it is thought, that if fuel were in abundance, many hundred tons of sulphur might be obtained. The inhabitants have little occupation, however, besides that of tending their flocks^a.

PROPERTIES OF MOUNTAINS.

It is curious to observe the effect of the air in respect to sounds. On the top of Etna, the report of a gun appears less than that of a pistol; Humboldt^b, when descending the savannah of the Silla, heard distinctly, at a considerable distance, the shrill tones of guitars, sounded in the city of Caraccas; and on the top of the Sugar-loaf may be clearly distinguished the voices of the inhabitants at the Cape of Good Hope. In mountainous regions, too, distance seems to be comparatively annihilated. And here we may take occasion to remark, that ice multiplies sound in a very curious manner. In Greenland the voice of a boatman is reverberated from the floating masses, that appear on all sides; and if the ice chance to be porous, it snaps into masses, which have occasionally been known to sink the boat of him, whose voice had caused the vibration.

Mountains have another singular property; that of attraction. By a series of observations, made upon the Schekalicu, in Scotland, Dr. Masqueline, acting upon a hint thrown out

^a Asiat. Researches, vol. xii.—Moorcroft's Journ. to Lake Manasanawara; Asiatic Journ. and Madras Gazette.

^b Travels, part ii. p. 616.

by Newton, (that a hémispherical mountain, three miles high, and six broad at the base, would cause a plummet to deviate two minutes out of the perpendicular,) found that mountains, 3000 feet in height, (that of the Schehalieu,) are capable of drawing the line 5" or 6" out of the perpendicular.

A MOUNTAIN SCENE.

IN the retired parish of *—— are three valleys and six dingles. Strawberries are in the woods, bilberries on the sides, and grouse upon the summits of the mountains. In the rivulets are, occasionally, found specimens of pyrites; and in the church-yard are several antique yew-trees, out of one of which grows a mountain ash. The church was built in the reign of Henry V. These valleys are so remote, and the access to them so difficult, that there never was a castle, a monastery, nor even a manor-house, built in either of them. The serpentine direction prevails here; as it does in the veins of plants, in the veins of minerals and animals, in the flowing of rivers, in the motion of clouds, in the disposition of countries; and in the ever-varying progress of the moon.

O, that this lovely vale were mine!
 That, from glad youth to calm decline,
 My years might gently glide;
 Hope would rejoice in endless dreams,
 And memory's oft-returning gleams
 By peace be sanctified. N.

I once passed a day in these valleys*: sometimes ascending the summits, sometimes sitting on the margin of the rivulets, and at others reclining under the shade of the coppices. It was the middle of September, and the very scene of repose, which Homer has described in one of the compartments of his hero's shield, was present. Flocks feeding over a valley, whose peace required no dogs to guard them: every soul of

* I had lately become a part proprietor of an estate here; and, perhaps, felt more than any other person would under other circumstances.

the village engaged in the harvest : some cutting the corn with sickles, others with sithes ; some binding the sheaves ; others picking up the shocks, which had fallen ; boys taking the corn in their arms and carrying it to the binders ; and others were driving wicker sledges to the spot, where men and women were forming stacks. Groups of gleaners* finished the picture. As I gazed, I could not avoid contrasting this scene with those, in the counties of Worcester and Kent, where the men were, probably, at that very moment, drawing the hop-poles out of the earth ; the women taking their loaded stems, and, with their children, picking the clusters off the plants, and throwing them into baskets : the whole enlivened by the occasional song of hope and merriment.

Such have I heard, in Scottish land,
Rise from the busy harvest band ;
When falls before the mountaineer,
On lowland plains, the ripen'd ear. SCOTT.

Arrived at a small bridge, I leaned over the parapet, and mused, for some time, above the water, which bubbled over the stones. The banks were narrow, and the water shallow. "Neither the Nile, nor the Tigris, nor the Plate, nor the Ohio," thought I; "derive the magnitude of their waters from their own fountains only. All receive auxiliaries as they flow : and shall man presume to gather fame, equal to that of Plato, of Milton, of Tasso, or of Bacon, with materials springing solely from his own quarry ? He may be an Anacreon, a Martial, or a Moore ; but no one ever yet acquired a lasting distinction in letters, or philosophy, who did not gather honey from every flower, that bloomed within his reach."

* In ancient times persons were allowed to glean in orchards and vineyards, as well as in the corn-fields. Esdras seems to allude to this custom, II. ch. xvi. v. 29, 30, 31. Ought the poor to have been deprived of the right of gleaning, without granting to them the justice of equivalents ? their title to this privilege being far more ancient than that of freeholds, or even of copyholds ; for it boasts an antiquity of not less than 3000 years. It is, in fact, a part of Christianity.

We are told, that Minerva, having desired the Sciences to give a true definition of man, Astronomy defined him "a satellite," since he never continues in the same position. Logic defined him a short erythmeme; his birth denoting his antecedent, and his death the consequent. Geometry, on the other hand, defined him a spherical figure, which ends at the point in which it begins. Rhetoric compared him to an orator: his birth being the exordium; his trouble the narration; his sighs, his tears, his joy, the figures; and death his peroration. Man, however, is one of those mysteries, impossible for himself to solve. You remember that stupendous scene, my Lelius, which we have so often contemplated in a picture of Salvator Rosa? A torrent is seen rushing down a precipice, dashing from crag to crag, in wild magnificence; and, losing itself in the crevices, rushes from behind dark foliage, in one sweeping cataract, into the ocean, which appears agitated below. It is a picture of the world! To some men a wasp's nest; to others *a noli me tangere*, darting out its piquets upon the hand which approaches to touch it; to others it seems a mosaic pavement, inlaid with lapis lazuli, agates, cornelians, turquoises, and emeralds; to others a gutta serena, clear without but dark within; to the major part, a chequered scene of joy and sorrow, of trouble and of ease.

Such were my reflections as I walked leisurely to the summit of that mountain, which commands a view of a multitude of cottages; frequently calling to mind the wish, expressed in Beaumont and Fletcher's Tragedy of Philaster:—

Oh! that I had but digged myself a cave,
Where I, my fire, my cattle, and my bed,
Might have been shut together in one shed.

When I had gained the summit, I sat myself upon the grass, made bare by the sheep. It was a spot, resembling those, in the earlier ages of mankind, when men offered, instead of bullocks, handfuls of grass, fruits, honeycomb, bunches of

corn, and festoons of grapes. It was a spot, seemingly, not unworthy of Seth, the first teacher of science and philosophy, to dwell in. That patriarch, becoming weary of mankind, took Enos, Cainan, and Mahaleel, with their wives and families, up to that mountain to live, where Adam had been buried. Josephus relates, that his descendants were men abounding in every virtue; perpetually occupied in forming hymns, and cultivating their minds; entering into the sublimest speculations in respect to the secrets of the material world, and the attributes of the Deity. "Situated so high above the rest of the earth," continues the Jewish historian, "they frequently heard the angels of heaven celebrate the power and the glory of their common Father." This description, probably, gave birth to the following passage:—

—— How often from the steep
Of echoing hill, or thicket, have we heard
Celestial voices to the midnight air,
Sole, or responsive to each other's note,
Hymning their great Creator *!

As alabaster, when finely pulverised and set over a fire, rolls like a wave in miniature, emits vapour, and assumes the appearance of a liquid; and yet, when cool, loses all resemblance of a fluid; so men, moved by eloquent exhortations, become lovers of virtue; yet frequently lose all their ardour, when the teacher ceases to speak. To him, however, who walks with Nature, and who sees a power in every bud that expands, it is seldom thus. The injuries, he has received from the world, affect him with more melancholy than anger, with more regret than desire of revenge. The meanness and

* Among the excavations of grotto-work, on the Bogdo*, near Astrachan, are frequently heard, during the prevalence of easterly winds, distant murmurings; as if emanating from many hundred voices, joined in prayer. † These the Kalmuc priests attribute to saints, singing hymns in honour of the tutelary spirit of the mountain.

the insolence of the oligarch ensure his contempt: and when men roll themselves up, like serpents in their dens, and collect all their venom to discharge at every one that passes by, his conscious integrity of intention renders him superior to all mental poison. When, on the other hand, he sees misfortune attacking those, whose motives are pure, and bending them to the earth, he views them with as much pity, as he would an honest pilgrim of Ethiopia, fainting with hunger and thirst, with heat and suffocation, on his way to Mecca, or Jerusalem.

The sea stretched at a distance! Often had I wished to be transported to the vast solitudes of the Cordilleras; to the cataract of Tenguendama; and to the colossal summit of Cotopaxi, rising amid the deep azure of a tropical sky, where every object strikes the imagination with a powerful sentiment; and where the soul becomes rapt into that species of enthusiasm, which is the twin sister of poetry. Here, the objects were of a less transforming character; but not of a less enchanting influence on a soul, at peace with the world, and in harmony with itself. The sea rolling at a distance, I pictured to myself those evenings in Greece, when her sages, poets, philosophers, and statesmen, reclining beneath olives, or mounted upon promontories, enjoyed those moments of silence, which the gentle modulation of the waves enriches into a music of the soul, so exquisite, that even modern statesmen, occasionally, feel themselves susceptible of it, in the same manner as iron becomes obsequious before the power of magnets.

HOSPITALITY, AND THE PRACTICE OF IT.

In this sequestered valley I witnessed a beautiful instance of hospitality. Nothing is more engaging in human manners than this virtue. "Its offices," says the Hitopadesa^a, "ought to be exercised, even to an enemy." This virtue, so little

^a Jones, vi. 19.

practised in our days, peculiarly marked the character of ancient times. There is not a passage in Virgil more attractive than that, where Ilioneus, having described the distress of himself and his men, wrecked upon the coast of Africa, throws himself upon the favour of the beautiful Carthaginian. What is her reply? Does she, after the manner of modern times,—civilised almost beyond the limits of humanity,—receive them with distrust; and atone for their misfortunes, by making them slaves, casting them into prisons, or leaving them to shift for themselves? Or does she address them after the following manner?—"Your misfortunes are of your own seeking; wise men always live in the country in which they were born. I have no power to help you; my resources are little more than sufficient for myself; depart quickly; your liberty remains to you; go, seek an asylum in some other country; or rather return to the one you have left. Your country is destroyed, it is true; but the enemy has quitted it; and therefore you are at liberty to return." Is such the language she uses? "Not ignorant of misfortune myself, I have learned to pity the miserable. Whether you are bound for Italy, or Sicily, or any other country, dismiss your fears. I will support you with my wealth, and render you all possible assistance in your melancholy condition. Or, will you stay in this country with me? The city I am now building shall be yours, as well as my mind. Draw your ships upon the shore: Tyrian and Trojan shall be esteemed by me, as if they were one." Surely nothing can be more beautiful, than this genuine picture of simplicity.

In no instance is hospitality inculcated with greater beauty than by the Christian Messiah. "I was hungry, and ye gave me drink; I was a stranger; and ye took me in; naked, and ye clothed me."—"Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed

thee?"—"Verily, I say unto you, inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me. Come, then, ye blessed of my Father, inherit the kingdom, prepared for you, from the foundation of the world!"

Wealth and rank are mere tinsel without this virtue, or the principle, whence it originates. As in Guido, Titian, and other celebrated masters, there is, in the midst of grace and beauty, a want of mental expression; so is there, in this want, a want of one of the finest qualifications of the heart. Among the Romans there were fixed laws in respect to hospitality^a, more consonant with its genuine character, than among the Carthaginians^b. In Greece it was regularly inculcated from the stage; and Euripides has given a fine example of it in his beautiful tragedy of *Alcestis*.

Admetus, having been seized with a violent fever, implores the Fates to spare his life. The Euries consent to his prayer, provided he can procure any friend to die for him. His father, his mother, and all his friends refuse the sacrifice : but Alcestis, his wife, offers herself.

. When she knew .

'The destined day was come, in fountain water

She bathed her lily-tinctured limbs. Then took

From her rich chests, of odorous cedar form'd,

A splendid robe.

Alceſtis goes to the altar, crowns it with laurels, and takes a farewell of her marriage bed; bathing it with a flood of tears.

— That pass'd,

She left her chamber ; then return'd ; and oft

She left it ; oft returned ; and on the couch

Fondly, each time she enter'd, cast herself.

Her children, as they hung upon her robes,

Weeping, she raised ; and clasped them to her breast,

Each after each, as now about to die.

* Ausus es hospitii temeratis advena sacris
Legitimam nuptæ sollicitare fidem.

^d Plautus, act. v. sc. 2.

Each servant through the house burst into tears,
 In pity of their mistress. She to each
 Stretch'd her right hand. Nor was there one so mean,
 To whom she spoke not, and admitted him
 To speak to her again.

Alcestis then devotes herself to death. Some time previous to this, Admetus, her husband, having entertained Hercules with much hospitality, Hercules, grateful for his attentions, hurries to the infernal regions, fights with Pluto, regains Alcestis, and brings her to the palace of her husband, who receives her with inexpressible joy. This tragedy, which has many beautiful passages, appears to have been written, for the express purpose of recommending the duties of hospitality to the inhabitants of Greece.

PARK IN AFRICA; BELLEPHON; NAUSICAA; TELEMACHUS.

In El Bedja, beginning near the Emerald mines in the desert of Kous, the hospitality of the natives forms a distinguishing contrast to the manners of those tribes by which they are surrounded. Macrizi has given several very interesting particulars of this people. Each clan has a chief; but no sovereign. The son by the daughter, or the sister, succeeds to the property, in preference to the true son; upon the principle, that let the father be who it will, the child must, of necessity, be the son of the mother. They have such a reverence for beauty, that when a handsome Moslem merchant passed through their country, they said to each other, "Surely this is the Deity himself! He has descended from Heaven to visit us." When a guest arrives among them, they kill a sheep for his entertainment: if there are more than three strangers, a camel: and this they take out of the nearest herd, whether it belongs to them or not. This custom prevails, also, among the Arabs of Kerek. If there are none in the neighbourhood, they kill the camel on which the

travellers have arrived, and replace it, afterwards, with a better.

Park, too, gives an affecting instance, where he describes himself, as desired by a female, in Africa, to follow her into her hut. Then she lighted a lamp; gave him some food; a mat to repose upon; and with her companions sung extempore songs, as she spun her cotton. In one of these, Park recognised his own condition. "*The winds roared and the rains fell. The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk, no wife to grind his corn.* CHORUS. *No mother has he to bring him milk, nor wife to grind his corn*."

The Congoese^b are said to be always ready to share their food with any stranger that passes; and the natives of Caffraria are equally distinguished by generous sentiments. When the Hercules^c was wrecked on their coasts, though they bear a national antipathy to all whites, they respected the misfortunes of the crew, and rendered them every service their limited means afforded. They made fires to dry and refresh them, conducted them to a spring of water, slaughtered a bullock, and furnished them with guides. And when a crew was wrecked off the Maldiv Islands, the sailors were so hospitably treated by the natives, that when Sartorius, upon quitting the islands, offered to give a draft upon his agents at Calcutta, for the expenses incurred, he was informed, that the sultan of the Maldives never permitted shipwrecked persons to be at any expense, during their stay in his dominions.

The arrival of guests in Greece and its colonies never failed to put the whole establishment, as it were, into gala. Gellius of Agrigentum even kept servants, whose office it was to invite strangers to come, and partake of his hospitality. And

^a First Journ. into Africa, p. 216. ^b Tuckey's Voy. to the Congo, p. 74. 4to.

^c Narrative of the Loss of the Hercules.

what a sacred character was attached to a guest is clearly indicated by the conduct of one of the Argive kings. Bellerophon, having fled to his court for protection from the consequences of having accidentally killed his brother, Stenobæa, the queen, fell in love with him; and the beautiful stranger not answering her passion, she accused him, in the same manner, as Potiphar's wife accused Joseph. The king, believing the tale of his queen, sent Bellerophon to be sacrificed by Tobates, king of Lysia; not being willing to subject himself to the accusation of violating the laws of hospitality.

With the fable attached to this personage, we have nothing to do.

Homer makes Nausicaa utter the beautiful sentiment, that all the poor, and every stranger, come from Jupiter; and in his *Iliad**, he gives a melancholy picture of Oxylus, who fell by the sword of Diomed, without a friend to defend him in his distress, except one servant, who fell fighting by his side. He, who, but a short time before, had been rich; a friend to the human race; with a house standing on the side of a frequented road; and his door always open. The rich with him found convenience, the poor relief.

In the first book of the *Odyssey*, Homer represents Telemachus, as seeing a stranger at the gate; upon which he runs to him, takes him by the hand, and leads him into the house: apologizing, at the same time, that he should have remained at the gate so long. In the eighth book of the same poem, there is a beautiful sentiment: it is this,—that every well-disposed man should look upon a guest and a suppliant as a brother.

Ævo rarissima nostro
Simplicitas †!

* *Iliad*, vi.

† The temple at Memphis, dedicated to Venus the stranger, was, there is little doubt, a temple dedicated to the genius of Hospitality, though Herodotus gives a different explanation. (*Euterpe*, c. xii.) This idea is confirmed by what the same historian relates of the conduct of Proteus, shortly after. (*C. xiv. v.*)

ABRAHAM AND LOT ;—ABRAHAM AND THE FIRE-WORSHIPPER.

SURELY there is nothing, even in Genesis, more engaging, than the precepts, exemplified in the passages, where Moses describes Abraham and the Angels. As Abraham^a sate at the door of his tent, in the heat of the day, three men appeared, unexpectedly, in the distance. Upon seeing them Abraham ran to them, bowed himself to the ground ; and desiring them to repose in the shade, he returned to his tent for water to wash their feet, and bread to comfort them after their journey. Lot, in the same manner, seeing two of the same persons, whom he afterwards knew to be angels, as he sate at the gate of the city, rose up, went forth to meet them, and, bowing himself, invited them into his house ; where he washed their feet, and made a feast to their welcome. Abraham was blessed with a son ; and Lot was saved from the destruction of the city, in which he lived^b.

In the Odyssey^c there is a remarkable coincidence with the moral of the above passage ; where Eumæus, having introduced Ulysses into his own house, is reproved by Antinous : upon which one of the other suitors exclaimed, “ You are in error to reprove this poor man thus. Who knows, but that this guest may be some god in disguise ? For the gods not unfrequently visit cities in the shape of travellers ; in order to observe the morals of the inhabitants.”

Sadi relates, that no stranger having approached the dwelling of Abraham, for several days, that patriarch, out of the natural goodness of his heart, could not take his morning repast in comfort. Thus affected, he went out to explore the

^a Gen. ;—also Paul's Epist. Hebrews, xiii. 2.

^b Savary relates, that the Arab sheiks of Egypt, in his time, were accustomed to take their repasts at the doors of their tents ; and invite all that chose to partake with them in a loud voice, crying, “ In the name of the Lord, let all those that are hungered, come hither and eat.”—Letters on Egypt, vol. i. p. 268, 9.

^c Book xvii.

neighbourhood ; and beholding a man, sitting in a pensive attitude, with a head and beard whitened with snow, he invited him to his tent : and the old man accepting the invitation, the servants of Abraham set before him food ; and regarded him with reverence. The family, in the mean time, took their respective stations ; and while they invoked a blessing on the food, of which they were about to partake, Abraham observed, that his guest did not utter a word. " Sage of ancient times," said he, " thou seemest not to be so holy as aged men generally are. It is our duty to call upon Providence, when we take our food ; since it is Providence, that bestows it." To this the old man replied, " I follow no rite, that is not sanctioned by the Priest of Fire ; I am a fire-worshipper." Upon hearing this, Abraham thrust him from his tent with scorn ! A deed, which an angel is said to have immediately descended from heaven to reprove.

By this apologue we are given to understand, that we are not only to practise hospitality ;—but to exercise charity towards every man's opinion.

HOSPITALITY OF THE CELTIC, GOTHIC, AND EUXINE, LAPLAND,
SWEDISH, TARTAR, AND ARAB NATIONS.

Among the ancient Burgundians^a, there existed a law, that strangers should be entertained at the public expense ; each inhabitant paying his quota.

The Celtiberians, though exceedingly cruel to their prisoners of war and their enemies in general, esteemed it highly disgraceful not to show every degree of respect towards strangers ; whom they were in the constant habit of inviting to their houses. Diodorus Siculus says, they appropriated land, every year, to be cultivated for the necessitous. The Germans, Gauls, and Britons^b were still more celebrated for this

^a Burgundian Code, Tit. xxviii. ; quoted by Montesquieu, b. xx. c. 2.

^b Diad. v. 28. Descript. Camb. c. x.

virtue. When the two first saw a traveller enter their villages, they surrounded him in multitudes; invited him to their houses with the greatest earnestness; gave him a feast; and afterwards inquired with respectful solicitude, in what manner they could serve him. They esteemed strangers sacred: the laws regarded those who ill treated them as offenders^a; and we are told, that, among the Slavonians, it was even lawful to set fire to the house of any one, who had refused the offices of hospitality to travellers^b even of the meanest appearance. Saxo Grammaticus assures us, that the same virtue characterized the Scandinavians: the Celts even made it capital to kill a stranger; while, to murder one of their own country was only punishable with banishment. The Goths and Vandals had, also, an analogous law, when they invaded Italy: at which time their women are described as being much more beautiful^c than any, that had ever before been seen in that country.

The Black Sea was anciently called the “inhospitable” (Axinus^d); from the savage manners of the people, that resided on its northern borders. In subsequent times, however, their wildness wore off; and, being visited by persons of more polished nations, they so entirely improved their habits, that the sea acquired the name of “hospitable” (Euxinus), instead of the one, by which it had so long been ignominiously distinguished.

In Asia Minor there was a God of Hospitality; and it is related in Maccabees^e, that when Antiochus polluted the temple of Jerusalem, he dedicated that of mount Geribim to Jupiter, the defender of strangers. The Jewish lawgiver^f enacted, that a traveller should be held as one of the family;

^a Diod. Sic. lib. v. Cesar, lib. vi. Tacitus, Germ. c. 21.

^b Helmold. Chron. Slavon. cap. lxxxv. ^c Procopius. Historia Gothica, iii

^d Pomponius Mela.

^e Chap. vi. v. 2.

^f Exod. xxii. v. 21. Levitic. xxx. 10, 34. xxiii. 22.

and that gleanings and part of their grapes on the vines should be left expressly for their use. These laws were the more necessary, since the Jews were naturally averse to strangers.

In the Eneid we find Pallas, adjuring Hercules to assist him against Turnus, by the hospitality shown him by his father, Evander: and Shakspeare affords a delightful example in the invitation of Belarius to the lost Fidele^a. In Sweden^b and Lapland it is practised, even at this day, in a manner scarcely to be credited by the natives of large towns and cities. The Arabians are celebrated for the "gift of speech^c, and the exercise of hospitality;" but they are equally renowned for "the use of the sword." The Laplanders, on the other hand, scarcely know what a sword means. So insensible are they of avarice, and so little disposed to take advantage of strangers, that Dr. Clarke^d says, it was with difficulty he could prevail upon the poorest among them to accept any payment for the hospitality they afforded. The Swedes have greater means, and equal dispositions. "If you will consent to pass one night beneath my roof," said a Swede to Dr. Clarke, "you shall be well treated; and it shall not cost you a farthing: and I will transport you and your baggage the whole of the way to Kierni for nothing." Kosciusko was so charmed with their manners in this respect, that in the Alma at Trolhatta, he wrote "God, bless this good and courageous nation." Another traveller inscribed in a book, kept at Enonketis^e, a passage from Ariosto. "Stranger, whoever thou art, that visitest these remote regions of the north, return to thy native country, and acknowledge that philosophy is taught among civilised nations; but practised where moral theories never came."

^a Cymbeline, iii. sc. 6.

^b Pellontier, Hist. Celt. tom. i. l. 2. c. 11.

^c Mariti, vol. ii. 271.

^d Clarke, Scandinavia, p. 428.

^e Clarke, Scand. p. 428. 4to.

The natives of Cabulistan, a province of Asia, extend their ideas of charity and hospitality so far as to dig wells, and erect houses, for any travellers, that may chance to come into their country. The Siamese erect accommodations for them close to their own houses: and the Phœlegs of Africa are so hospitable themselves, that the natives of the countries, through which they travel with their wives, children, and caravans, esteem themselves fortunate, whenever they go into their neighbourhoods.

The natives of Bucharìa, in independent Tartary, too, exhibit traits, peculiarly fascinating to the imagination. There is not a peasant, we are told, who does not allot a part of his cottage to the accommodation of strangers; and on the arrival of any one amongst them, such is their zeal to accommodate, that they vie with each other, who shall have the honour of his company, during his stay; all which time they supply food for himself and fodder for his cattle. Every hovel, indeed, in this country seems to be a temple dedicated, as it were, to the Genius of Hospitality.

HINDOOS AND AFGHAUNS.

Though this virtue is strictly enjoined, as one of the great duties of life, by the Brahmin faith, the Hindostanees are, like the old Phœacians ^a, remarkable for a want of it. A circumstance attributed ^b, in a great measure, to the habitual contempt they entertain for women; whom they stigmatise, as wretches of the basest and most vicious inclinations. In some parts of the East, however, Mr. Forbes ^c frequently travelled, where he witnessed manners and customs, in the very style of Rebecca and the young women of Mesopotamia: and where the Hindoo villagers regaled him with a welcome,

^a Odyss. vii.

^b Mills' Hist. British India, vol. i.

^c Oriental Memoirs.

as artless and as delightful, as any of the instances, described in the records of Greece and Asia. In Pegu^a all men, cast on shore by shipwreck, were once considered as being sent by Providence to be maintained: they were, therefore, supplied with food and raiment by the general custom of the country. These people are poor and proud; but floral and humane: and their creed^b and their practice exhort them to fulfil the laws of the Decalogue, though those laws were the result of reason, and not of religion. To the miserable they are the most attentive people upon earth. How different is such conduct from that, formerly witnessed on the coast of Cornwall, Pembroke, Glamorgan, and Carnarvon! In those countries the natives exercised all their ingenuity in pillaging a ship that was wrecked; and in robbing the survivors of all they possessed. These practices were, also, once common in the maritime parts of Spain, Gaul, and Batavia. Cruelties so barbarous, that Theodosius corrected them by several wise and liberally restrictive laws^c.

The CAUFIRS^d, upon hearing that a traveller is approaching, run out to meet him; and the stranger cannot take leave with credit, unless he eats and drinks with every respectable person in the village. The Afghaun country is peopled, in its wilds and solitudes, with men, wearing loose garments and shaggy mantles^e of skins, long beards, and countenances, bronzed by the sun in following their flocks. These men have a lofty air, a martial spirit, simple manners, and great energy of mind and action. They are, however, addicted to rapine, fraud, violence, and revenge: yet are they hospitable to the last degree. In 1709, they had so high a sense of the obligations of hospitality, that when the Shah of Persia sent a negotiator to Mir Meis, with whom he had previously performed a pilgrimage to Mecca; and who having made pro-

^a Dampier, vol. ii. p. 8. 1688.

^b Voyages relative to the East India Company, vol. iii. p. 63.

^c Vid. Leg. Cod. de Naufragiis. ^d Elphinstone's Caubul.

posals, which Mir Meis esteemed dishonourable, the Afghaun chief answered him loud enough to be heard by all his officers, "If thou hadst not been my fellow traveller, and if thou wert not a stranger in Afghaun, I would have punished thee very severely, for having made base proposals to free men."

PATRIARCHAL MANNERS.

ONE of the most beautiful of all specimens of national hospitality is exhibited in Hall's account of the Loo-choo Islands; the natives of which, except in the virtues we have alluded to, form as great a contrast to the Afghauns, as it is possible to conceive. They present, indeed, one of the most beautiful pictures, the imagination can paint. Their eyes are, for the most part, black; their teeth regular and white; and their countenances have a peculiar cast of sweetness, blended with intelligence; while their language is exceedingly musical. Their dress is flowing, and richly ornamented with flowers in embossed silk, and sometimes varied with gold and silver threads. Even the dresses of the boatmen are so graceful, as to have a picturesque effect. The island is populous; and the villages are frequent. They have goats, poultry, hogs, horses, and bullocks; but no asses or sheep. Milk, however, they never use; nor do they make cheese. They have herbs, onions, radishes, celery, pumpkins, and sweet potatoes; and they cultivate wheat, millet, rice, tobacco, and the sugar-cane, and possess the art of making salt. They appear to be exceedingly honest: nothing was lost while our ships anchored there; nor was any thing attempted to be carried away. One thing only appeared to militate against their usual humanity;—they permitted women to do the work of the field. During Captain Hall's stay, however, the women kept retired; and the natives in-

formed him, that they were never suffered to appear to strangers.

In this island there seems to be no poverty, or distress of any kind. They have few wants; content, is imprinted, on their countenances; and great kindness and consideration appeared between the relative orders. Active, cheerful, lively, and even playful, they indicated, in every instance, a strict sense of propriety. Their manners, indeed, were uniformly timid, and gentle, respectful, and unassuming. They uncovered their heads, when in our officers' society, and bowed, whenever they spoke to them: when they drank, they bowed to every person around them: and on subjects of curiosity, they were uniformly restrained by a gentle self-denial, lest their desire to be informed might be construed into intrusion.

They frequently carried their dinners in light boxes, and sat down with any person they met, and took their refreshments in the open air, or under the shade of a pine, or a plantain. The boys were exceedingly arch and amusing; and when they observed the ship's crew pulling any plants and flowers, they immediately began doing the same; and gave the produce of their activity to the first sailor they met, and then ran to their play-fellows with an arch expression of ridicule. When the crew had landed their stores and invalids, highly gratifying was it to see the attention they paid to the sick. They assisted them all the way from the beach to their temple; and brought them eggs, fowls, milk, and vegetables. When the invalid sailors felt disposed to walk, they led them to grassy plots, and lighted their pipes for them; and when one of them died, they requested leave to bury him. They attended the funeral in white robes; raised a tomb over him; performed their own funeral service, when that of the crew was done; offered sacrifices; and poured spirits over the grave.

This island is supremely happy in producing nothing that can tempt the avarice of strangers. It has neither gold, nor silver; nor tea, nor spices: nor did the inhabitants indicate any wish for foreign commodities. Added to all which, they enjoy a superlative advantage in possessing no military instruments of any sort. They beheld those of the crew with surprise; having no knowledge of war, even by tradition. Nor could they be made to understand the value of money.

Hospitality is, also, practised in many islands of the South Seas. The natives of the Sandwich Islands, when any ships arrive, vie with each other, who shall be foremost in presenting the crews with presents and refreshments. The aged receive them with tears, and seem gratified in being permitted to touch them. And when Vancouver was at Otaheite, the inhabitants, endeavouring to anticipate all his wishes, displayed, says he, all that suavity and kindness, that could only be expected among polished nations. As to the inhabitants of the PELEW ISLANDS, they afforded such engaging instances of this virtue, that Captain M'Clue, who commanded the ships, sent from Bombay, (1790,) to survey, and furnish the islands with domestic animals and useful articles, was so fascinated with their ease and urbanity, that he resolved, though only thirty years of age, to pass the rest of his life amongst them.

Hospitality is enjoined in Java, not only by a great variety of precepts, but by constant practice. "It is not sufficient," says their book of institutions, "that a man should place good food before his guest: he is bound to do more. He should render the meat palatable by kind words and manners; he should soothe him after his journey; and make his heart glad, while he partakes of refreshment." In the Banjermass district, they frequently place fruits and other refreshments by the side of the roads, for the use of travellers. To the Dutch they are morose, and full of revenge; but to the

*Vide Raffles's Hist. Java, 4to. vol. ii. p. 99.

English they are benevolent to the last degree^a;—the name of RAFFLES is almost idolized amongst them.

All writers, from Knox, who knew them best, to Percival and Cordiner, represent the Cingalese as hospitable, and studious to oblige. The Caffres, though they abhorred the Dutch, were still hospitable to them, whenever they travelled amongst them; offering to their acceptance milk and fat bullocks. Paterson^b observed the same marks of benevolence among the Hottentots. The Africans, on the banks of the Congo, are ready at all times to share their pittance with the friendly stranger: so also are the African Dutch^c on the Roodtland, and the twenty-four rivers. Dampier^d found the inhabitants equally well disposed on the river Sherboro in Guinea; in the Bashee and Philippine Islands; and in his journey over the Isthmus of Darien. Thus we find that men, in primitive societies, are more hospitable, than in refined ones; feeling, as it were, their own wants, they delight in administering to the wants of others.

How delightful are such pictures! Contemplating man, as exhibiting an image of divine benignity, the world appears a dwelling of security and tranquillity; and we meditate, with enthusiasm, on those happy times, when men seemed, as if they felt that they belonged to one and the same family. Now,—in civilised districts, all real hospitality seems, as it were, confined to the husbandman residing in mountainous countries; where the natives appear, as if they had read the celebrated saying of Curius—"Heaven forbid, that any man should esteem that portion of land small, which is sufficient for his maintenance!"

But the Romans in general hated strangers: so much so that the word *hostis* meant both a stranger and an enemy. In the year 638, strangers were expelled Rome by the Papian

^a Abel's Narrative of a Journey in the Interior of China, p. 35.

^b Third Journey, 4to. p. 27. 90. 1790.

^c Grant's Voyage of Discovery, 4to. p. 50.

^d A.D. 1688.

law; and a subsequent act decreed, that none should be enrolled as citizens. These laws were, however, afterwards repealed. Lord Kaimes^a justly remarks, that hospitality is one pregnant symptom of improving manners. It has been found so in most states and countries. But hospitality is sometimes characteristic of people, scarcely distinguished for any other quality. The Walachians^b and Moldavians, for instance, are both hospitable: but the former are idle and covetous: and the latter haughty in prosperity, and effeminate and cowardly in adversity.—“Take away the orthodoxy and hospitality of a Moldavian,” said Prince Kantemir, “and what remains to him?” But, in general, hospitality is a virtue practised in all the East. The Hindoo governments extended it even to planting trees for shade, and to the digging of wells in the most frequented roads. Their attention even embraced animals; for they built hospitals not only for sick quadrupeds, but sick birds^c. The Moguls of India were accustomed to salute each other with “I wish you the prayers of the poor and the stranger:” and the Kaliph Omar used to exclaim, “prayers and ablutions carry us half way to God; abstinence takes us to the gates of paradise; but charity and hospitality open the door, and give us admittance^d.”

HOSPITALITY IN ENGLAND;—ITS DECLINE.

THERE was a time in England, when most noblemen and gentlemen of large fortunes had public days, on which all might partake of their bounty: and in the Highlands of Scotland, not sixty years since^e, a gentleman took it as an

^a Sketches, b. ii. sk. i. p. 192.

^b Travels in the Crimea, by the Secretary of the Russian Embassy, from Petersburg to Constantinople.

^c At Ahmed Abad.—Thevenot, part iii. p. 31.

^d St. Ambrose observes, more truly than prudently,—“Natura omnia omnibus in commune profudit; sic enim Deus generari jussit omnia, ut pastus omnibus communis esset, et terra foret omnium quedam communis possessio. Natura igitur jus commune generavit; usurpatio jus fecit privatum.”—*Amb. Offic.* 28.

^e Sketches, vol. i. p. 383.

affront, if a stranger passed his door without calling. Men of overgrown estates, as Montesquieu ^a justly said of large landholders in France, seem now, on the other hand, to consider every thing an injury, which does not contribute to their honour and power. They have little or no sympathy for distress; and genuine hospitality is a virtue almost totally unknown. A German writer has said, that were all ideas of a God obliterated from the mind of man, they would first return to the inhabitants of a mountainous region. With equal propriety we may exclaim, “were all habits of hospitality exiled from the practice of man, they would fly from a citizen first, and from a mountaineer last ^b.”

In the present day, this luxury of tranquil life has faded before the increase of population, and the advancement of commercial relations: and such are the distresses of the times^c, that almost the only species of hospitality, an Englishman can afford, is a tear for want, and sympathy for misfortune.

“No radiant pearl, which crested fortune wears,
No gem, that twinkling hangs from beauty’s ears;
Not the bright stars, which night’s blue arch adorn;
Nor rising suns, that gild the rising morn;
Shines with such lustre as the tear, that flows
* Down Virtue’s manly cheek for others’ woes ^d.”

* TRAVELS—LA FONTAINE—DA ROSA.

HERODOTUS visited Egypt and Babylon, not only to obtain materials for his history, but to observe the face of the country, as well as the manners of the people. His mind was well stored before he set out. “A traveller,” says Sadi, “without previous knowledge, is like a bird without wings.” But in every country man is more studied than Nature. Plato and Strabo travelled with enlarged views: and hence

^a Spirit of Laws, b. v. c. 5.

^b Klaproth gives us reason to imply, that at Moscow hospitality is a sentiment; but that at St. Petersburg it is a fashion.—See Trav. in Caucasus and Georgia, p. 55. 4to.

^c A.D. 1818.

^d Darwin, c. iii. 459.

the latter derived advantages for a geographical work, scarcely to be paralleled for faithfulness of description, and copious brevity. Terence passed over into Greece, at thirty-five, in order to make his Comedies represent Greek manners to the very life: while many of the more accomplished Greeks thought it a duty, almost imperative, to climb Mounts Athos, Olympus, and Parnassus, where the temple of Apollo was situated; and where the sublime Pindar fixed his residence, for many of the best years of his life.

The Emperor Adrian traversed the whole of his empire. When he climbed Mount Etna, he confessed, with all the humility of philosophy, that Etna presented, at the rising of the sun, glories, which gave him but a mean and contemptible opinion of his own imperial condition. And one of the best Naturalists of the present day has often confessed to my delighted ear, that he has travelled over so many countries, and has taken such pleasure in investigating the several branches of natural philosophy; that there have been moments, when he has felt, that if the greatest gifts of fortune were presented to him, he should, with all the stoicism of ingratitude, have accepted them with indifference.

You remember, my Lelius, the effect which the district of Rhinegau had upon our friend, La Fontaine! This district is situated in the grand duchy of Nassau; and its beauties are represented as exceeding all description. Baron Reischach has given a most enchanting description of it. During one of those intervals of application, which the profession of a barrister renders so necessary and agreeable, Monsieur La Fontaine, accompanied by his wife and daughter, left Paris with an intention of taking a tour along the banks of the Rhine. After some weeks' travelling, in which time they visited Dusseldorf, Coblenz, and Welnich, they arrived, at the close of a beautiful evening, at a small village in the district of Rhinegau. The village was so lovely and sequestered, that they determined to take up their abode in a

small cottage for some weeks. Weeks lengthened into months, and months into years. Quitting his profession, our friend erected a mansion on the banks of the Rhine; and there resided, till the fury of political opinion obliged him to quit it for a foreign land. Upon the settlement of a regular government in France, he returned to Paris; and may the blessings of his family and his friends have awaited him there!

Galen travelled into Egypt, Cilicia, Palestine, Crete, Cyprus, and Syria, to examine the plants and drugs, those countries and islands produced. Ariosto, on the other hand, was so attached to Italy, that he would never go out of it; a circumstance, which lost him the favour of Cardinal Hypolyto, of Este, who earnestly desired to be accompanied into Hungary, by all the literary characters under his patronage.

One of the kings of Persia having received an account of the manners and topography, climate, and temples of Greece, from one of his ambassadors, expressed his satisfaction at the new scenes, presented to his imagination: and congratulated himself upon journeying in fancy, like a quiet and inoffensive traveller, over a considerable portion of those territories, where his ancestor had formerly carried nothing but desolation and ruin.

A desire to travel for information, or pleasure, frequently indicates a considerable portion of knowledge*. Ignorance has, on the contrary, no passion of the kind to gratify. In all the South Sea islands, and indeed in almost all half-civilised

* The following sketch of a journey embraces most of the objects, incumbent on a gentleman to be familiar with:—From London to Paris* and Nantes; thence by the Loire to Nevers; Lyons, Bourdeaux, Thoulouse, Montpellier, Nismes, Aix, Marseilles, and Nice. Thence to Leghorn, by sea. Florence, Rome, Naples, and Palermo. Climb Mount Etna, visit Messina, and pass over into Calabria. Then traverse the shores of the Adriatic to Ancona, Rimini, Ravenna, Ferrara, Padua, and Venice. From Venice proceed to Verona, Mantua, Parma, Piacenza, and Milan. From Milan to Turin; and, passing over the Alps, enter Geneva. After visiting the various lakes of Switzerland, cross the Rhine at Basle; and passing through Strasburgh, Manheim, Frankfort, Cologne, Liege, Namur, and Brussels, embark at Antwerp for the coast of Britain.

countries, the natives entertain much the same idea, in respect to travelling, that the king of Boudon expressed to Mr. Park. "I cannot conceive," said he, "and therefore cannot believe, that any man in his senses would undertake so long and so dangerous a journey as you have done, merely for the purpose of satisfying his curiosity."

Some travel as painters; some as architects; some as agriculturists; and others as political economists;—few as naturalists. Most people, however, travel for curiosity.

"Whence does it arise," said Colonna, on the day, previous to the Marquis of *——'s tour into Italy, "whence does it arise, my lord, that you, in common with other British noblemen, should travel into foreign countries, when you have all that wealth, rank, and consideration, can procure in your own country?"—"It is very true," returned his Lordship; "we do enjoy every blessing under heaven; but we want variety; and it is for variety that most of us consent to travel."

When I was young, and yet green in the knowledge of objects and mankind, I formed, and still retain, the wish to travel, in order to witness the manners and customs of nations; to behold Nature in her wildest, as well as in her most beautiful, forms; to mark the springs of human actions; to unwind the labyrinths of human motives; and to trace the various sources of happiness and misery, offered to the imagination, on the vast theatre of the globe. The names of a multitude of provinces melt in oblivion; but the name of a small valley, sung by Horace, or by Tasso, can never perish! To traverse the plains of Ilium with Homer, the fields of Latium with Virgil, the garden of Sicily with Claudian, or the shores of India with Camöens:—these were as delightful to my imagination, as the murmur of the waves beneath the columns of a temple, erected on the rocks of Zante.

As I was, one day, expatiating on all these wishes, and lamenting that the rich only were enabled to realise them,

you, my Lelius, checked my enthusiasm. "I have travelled, and this is the result of my experience," said you. "In the midst of deserts, we think of woods and valleys; in glens, we sigh for plains; in plains, the eye wanders for mountains; in storms, we sigh for the charms of repose; and in peace, we sing the glories of war. In solitude, we meditate on the society of men; and in cities, we celebrate the comforts and the charms of hamlets and villages. Every where is man, for the most part, listless, restless, and dissatisfied."

This argument moderated my wishes; but fortune only prevented me from following the natural bias of my inclination. *Senhor da Rosa* was far more fortunate, than I have been. With what delight did he visit the city of Jerusalem! With what unmixed satisfaction did he land in the port of Aleppo; visit the tomb of the Prophet Zechariah; and, from the domes of the city, behold the snowy summits of the *Bailan*, and the mountains, abounding in olives and mulberries, rising over the river *Orontes*. Then, with what sacred awe, did he pause in the grotto of *Jeremiah* and the holy sepulchre! Then he saw the block of grey marble, which denotes the spot, where the Christian Messiah appeared to *Mary Magdalene*; then he climbed *Mount Calvary*; the *Mount of Olives*; and saw every other object in their vicinity, which could excite veneration in those initiated into the mysteries of the gospel. Every spot told the history of some great exploit, or excellent deed.

Tasso, too, was his companion. The gates of *Ephraim* and of *Damascus*; the valley of *Jehoshaphat*; the scene of *Erminia's* flight; the Brook of *Cedron*, where the Christian camp stood; and the point, where *Erminia* met the shepherd on the banks of the *Jordan*, he visited with an emotion, nearly allied to rapture. Then he roved to the valley of *Turpentine*; whence the Arabs sallied to the deliverance of Jerusalem: the valley of *Siloe*, where the combat took place between *Tancred* and *Clorinda*; and where the latter solicited

baptism, as she lay expiring; and whither Tancred brought water from the fountain, springing from the hallowed foot of Mount Sion.

Then he wandered to Ascalon, where the magician revealed the fortunes of Rinaldo; to the towers of Gaza; and to the vale, in which the generous Tancred slew Argantes, the ferocious champion of Circassia; and visited the ancient Tirzah, so celebrated by David; and Ramah, so pathetically mentioned by Jeremiah.—“There was a voice heard in Rama, lamentation and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they were not.”

In the valley of Jezreel, he contrasted its present uncultivated state, resorted to only by Arabian shepherds, with the era in which it was the favourite retreat of the kings of Israel. Among the ruins of Arka, near Mount Libanus, standing under rich Thebaic columns, he beheld the sun rising, in matchless splendour, over the tops of distant mountains; while, in the evening, he saw it setting, in all the magnificence of a cloudless sky, in the bosom of the Levant.

From Palestine he proceeded to Palmyra. When he arrived among the ruins of that once celebrated city, he seemed to acquire a new method of computing time. He was awe-struck! There he beheld the fragments of temples and palaces, the like of which are not to be witnessed in all the world: Some denoting an age of rude and savage grandeur; others displaying architecture in the noblest style of magnificence: an idea of the vastness of which may, in some measure, be conceived, from the circumstance, that one colonnade extends to the length of 2,500 yards: while the bases of the Corinthian columns exceed the height of a man!

From Palmyra he travelled into Greece; drank the wine of Attica, rendered more palatable by olives; ate the honey of Hymettus; and traced the history of every fragment at

Athens, from the rock of the ancient Areopagus to the small relics of marble, which he gathered from the temple of Theseus, and the ruins of the Parthenon. The whole city of Solon, of Socrates, and Demosthenes, of Phocion, Plato, and Euripides, was, in fact, beheld with an interest, pre-eminently powerful, arising from the associations connected with its former glory. At Corinth he beheld the summits of Parnassus and Helicon, rising in the distance over the Gulf of Lepanto. At Argos, reduced to a village, and situate at the extremity of the Gulf of Naupli, and at the feet of Epidaurus and the mountains of Arcadia, he beheld the site of the palace of Agamemnon. From the sands of the city of Lycurgus he picked the dust of liberty, on one of the windings of the Eurotas. He visited the sources of the Alpheus, which recalled to his recollection those of the Jordan: he climbed Mount Taygetus, and bathed in the stream that waters its valley, covered with mulberry and sycamore trees. Then he sat upon the ancient Leuctra, near the birth-place of Philopœmen and Polybius; a spot immortalizing the name of Epaminondas.

Da Rosa had left the beautiful Constance in a cottage in Val d'Arno. During his absence, Constance, residing under the woods of Fiesole, journeyed with him into Palestine, into Syria, and into Greece: and all those countries were rendered more sacred, by being associated with her: while Constance herself became more interesting to his heart, from being associated with such brilliant skies, such admirable landscapes, and so many magnificent ruins.

Upon arriving, after a tempestuous voyage, at Venice, our elegant traveller hastened from that city; and, after winding for some distance along the shores of the Brenta, he mounted his horse, crossed the mountains, which separated him from Constance; and, after an absence of eleven months, stood upon one of the mountains of evergreens, which overlooked the paradise of Val d'Arno. The winds were still; evening

was stealing into obscurity: the birds were hushed; and all Nature wore an air of repose. When he arrived at the summit of the mountain, which commands an entire view of the vale, gemmed, as it were, with the palaces of Florence; and beheld the sequestered convent of St. Michael, and the tranquil cottage beneath it, he dismounted; sat upon the side of the road; and, breathless with rapture, gazed upon the sacred scene, with a wild and almost frantic delight. Every wood, nay every object he saw, seemed to speak to him in language, that welcomed him to Val d'Arno. The cottage,—the aviary,—the old horse he was accustomed to ride, feeding in the fields,—an old gentleman habited in black, emerging from the bower,—a lady, dressed in white, advancing to meet him,—two children running upon the lawn!—Da Rosa springs forward; he gains the little wicket-gate; he calls; Constance turns; they behold each other; they rush into each other's arms.

VALE OF TEMPE.

IF towering and impending rocks, abrupt and gigantic mountains, and, above all, the ocean, elevate the mind, and exalt it above mortality, the woody dingle, the deep and romantic glen, the rocky valley, and the wide, the rich, the fascinating vale,* associating ideas of rural comfort and of peaceful enjoyment, cheerful industry, robust health, and tranquil happiness, draw us from subjects, too high for human thought, chain us to the earth, and enchant us with such magic spells,

That earth seems heaven; and all around displays
Such pleasing evidence of all that's good,
That we would rather fascinate our eyes
With such sweet beauty, than exalt our souls,
E'en to the mansions of eternity.

No country abounds more in those characters, in which Nature delights to speak to the imagination, than Greece.

Her mountains were not more the theme of her poets, than her vales and her valleys. In that fine country, no vale was more celebrated than that of Tempe^a: a vale, in which the peasants frequently assembled, in order to give entertainments to each other, and to offer sacrifices. A Greek writer calls it "a festival for the eyes:" and the gods were believed frequently to wander in it. Of this enchanting spot Pliny has given a description, in the fourth book of his Natural History; but Ælian has left the most copious and accurate account of it.

In this valley were united the extremes of the beautiful and sublime: how beautiful, Ælian has informed us; how sublime, we may imagine, from what is related by Livy; who assures us, that when the Roman army was marching over one of the passes, the soldiers were thrilled with horror at the awful appearance of the rocks, and the thundering noise of the cataracts. Euripides also gives an agreeable description of this valley; and there is scarcely an ancient poet, that does not allude to it, in one way or another. Not the least agreeable of its associations, however, is that, arising from its having been the spot, in which was discovered the art of curdling milk. Hence the fame of Aristæus and Cyrene^b.

^a Liv. xlv. c. 6. For a dissertation on the etymology of the word Tempe, vid. Vossius *Observ. ad Pompon. Melam*, lib. ii. c. iii. l. 28. Spartian relates, that Hadrian caused this valley to be represented in miniature, in his gardens at Tiburtina.

^b Visere sæpe amnes nitidos, perænœaque Tempe,
Et placidas summis sectari in montibus auras.

Frœnestorius.

This valley has lost something of its fame, since it has been visited by modern travellers; who have been greatly disappointed in it.—See Clarke's *Trav.* part ii. sect. 3. Walpole's *Memoirs* relative to European Turkey, p. 528. Dodwell's *Trav.* i. 103; and Holland's *Albania*, p. 291.

The Peneus, which flows through this valley, is thus described by Gyllius:—"Vidi Pynei ripas, quas amœnas efficiunt illa nobilia Tempe Thessalica, in nemorosa convalle inter Ossam et Olympum sita, per quæ media Peneus viridis labitur, amœna, ut dicuntur, sed angustâ et brevibus, undique montibus in altitudinem immensam elatis coarctata, ut terror adsit prætereuntibus."

Statius mentions a Tempe, situated in Bœotia^a; and Ovid another in Sicily^b. The Tempe of Switzerland is a valley, lying in the bosom of the canton of Glarus^c, near the mountains of Freyburgh, watered by the Linth. That of Italy, says Cicero^d, is the district of the Reatines. The most beautiful spot in Africa is said to be about a day's journey from the mouth of the Reiskamma; the most sublime is that seen from the mountain of Kaka; but Vaillant calls the canton of the twenty-four rivers the Tempe of Africa^e.

Humboldt^f is disposed to think, that the valley of Tacoronte, among the solitudes of Mount Teneriffe, is the most beautiful the world affords. But the vale of Cashmere would seem, by its associations, to have been even more beautiful than that. It was once the Tempe, the Elysium, the Paradise, of the East^g: since it was not only celebrated for its romantic scenery, but for the learning of its bramins; its plane trees and roses; and, above all, its beautiful women. In 1754, it fell under the authority of the Afghauns; and in 1782 the governor oppressed it with every species of atrocity.

In the vale of Tempe, Ford^h has laid the scene of a contest, between a nightingale and a lutanist; finely imitated from a passage in Strada's *Proslusions*.

Passing from Italy to Greece, the tales,
Which poets of an elder time have feigned,
To glorify their Tempe, bred in me
Desire of visiting that paradise.
To Thessaly I came; and living private,

^a Theb. i. 486.

^b Fasti, iv. 477.

^c Core, vol. i. 49.

^d Epist. ad Attic. lib. iv. 15. "Reatini me ad sua Tempe duxerunt.

^e Some prefer Elephantia Island; vid. among others, Captain Light's Travels in Egypt, Nubia, Mount Libanus, &c. in 1814, p. 52.

^f Voy. Equinoct. Reg. vol. i. p. 132.

^g Its pictorial beauties are admirably described in a poem on the Restoration of Learning in the East, by Mr. Grant.

^h In Lover's Melancholy.

I day by day frequented silent groves,
 And solitary walks. One morning early
 This accident encounter'd me. I heard
 The sweetest and most ravishing contention,
 That art and nature ever were at strife at.

This contest was begun by a nightingale, who, chancing to hear a lutanist play several airs upon his lute, endeavoured to surpass them. In this attempt, however, the unfortunate bird failed: on which,

————— Down dropt she on the lute,
 And broke her heart!

In the vale of Tempe, Philip, king of Macedon, was cited to appear before the Romans, to answer for his conduct; and thither the Delphians sent a deputation every ninth year. This deputation consisted of the finest youths in their city. When they arrived in the valley, they erected an altar, offered sacrifices, cut some branches from the laurels which grew there, and carried them home, with a view of offering them in the Temple of Apollo, at Delphos. Julian, in a letter to Libanius, says, the beauties of this vale were second only to the groves of Daphne, near Antioch; and through its winding and solitary defiles Pompey proceeded, after the battle of Pharsalia. Parched with thirst, he threw himself upon his face, and drank out of the stream. It is now a haunt for banditti!—and what a haunt!—a valley, lying in the bosom of mountains, shaded by the bay, the pomegranate, and the wild olive; the arbutus and the yellow jessamine; the wild vine; the evergreen oak; the oriental plane; and the turpentine tree—frequently festooned with various species of clematis.

DOVE DALE—WELCH VALES.

THE scene in England, which most resembles this celebrated vale, is the valley of Dove-dale, in the county of Derby. In

this dale are frequently seen virgin's threads, flying in the air, like small untwisted silk; and which, falling upon plants, open and discover a spider's web. This web is a delicate plexus, formed in the body of the spider, and which it is able to spin out of its bowels, at its own discretion. When the weather permits, the garden spider frequently darts out a thread, which flies before the wind to a considerable distance, still issuing from the bowels of the spider; which soon after leaps into the air, suspended by its own threads, and mounts with those threads flying before; thus forming what are usually styled "virgin's threads."

Who teaches the swallow, the woodcock, and the nightingale, to traverse the air from one climate to another, at different seasons of the year? Who directs the bee to return to its hive, from the distance of many miles, when its eye can scarcely discern two inches before it? Who invites the salmon from the depths of the sea to climb rivers; and the herring and the pilchard to traverse vast regions, in order to deposit their spawn, in climates congenial to their natures? Who maps the winds? And who has pointed the magnet?—The same power, and the same intelligence, which has taught the worm to weave its silken net, and the spider to waft through the lower regions of air!

In England few are the vales, remarkable for picturesque effect. They are rich in wood, meadow, animals, and buildings; but they are destitute, for the most part, of rocks, ruins, and mountains. None of them, therefore, can compare with the vales of Clywd, Llangollen, or Ffestiniog: and they possess little which will enable them to stand in competition with those of the Usk, the Towy, or the Glamorgan. Of these, the Clywd is the most rich; Llangollen the most picturesque; Ffestiniog the most abounding in beautiful and sublime combination; the Glamorgan the most rural; the Usk the most graceful; but the Towy, by far, the most adapted for a tranquil and elegant retirement.

LEGISLATORS—CONQUERORS—GOVERNORS.

IN contemplating these vales, so beautiful and so peaceful, with what delight does the imagination rest upon the virtues of those monarchs, who esteem the arts of peace the most glorious of human occupations! Such were those, which adorned the last years of Augustus. Impossible is it to meditate on that era, without a satisfaction of the purest kind. Men, says Paterculus, could not ask of the gods, nor the imagination paint, a more perfect felicity, than that, which reigned at that time; not only in Italy, but throughout the whole empire. Horace, like a medal, pictures both sides at once. "The ox wanders safe in the pastures; corn is allowed to ripen in the field; ships navigate the sea without danger of pirates; the laws are strictly observed; no seductions, no adulteries stain our families; good manners have succeeded to vice, rudeness, and impiety; and our matrons are even worthy the matrons of antiquity." A description, strikingly picturesque; for but a few years before, not a sheep, nor an ox, could graze in safety, in their master's grounds; the man, who sowed, had little hopes of reaping; and the soldiery carried infamy or the sword into the bosom of every family.

Oh! ye rulers of the earth; will ye never discard those vulgar enjoyments, which the merest peasant enjoys with greater appetite than you? Will ye always waste, in the degraded rapture of a camp, those powers, which nature directs should be cultivated in the bosom of peace? Why will ye not emulate the virtues of those legislators, to whom every bosom has erected a cenotaph?—Bocchyrus and Trismegistus^b, among the Egyptians; Zoroaster among the Bactrians; Saturn among the Latins; Minos among the Cretans; Philolaus among the Thebans; Lycurgus among the Spartans; and Solon among the Athenians:—Eudoxus among

^a B. iv. Od. 5.

^b Montaigne.

the Cnidians; Archytas among the Tarentines; Charondas among the Carthaginians; Phido among the Corinthians; Numa among the Romans; and though last, "not least," Alfred among the Saxons.

Not only legislators have been venerated by mankind, but royal inventors of useful arts. Pamphila, daughter of Platis, was held in the highest veneration, because she taught her father's subjects the art of manufacturing silk. Triptolemus, king of Eleusis, invented the plough; Vertumnus, an ancient king of Tuscany, taught the art of planting, pruning, and ingrafting: while Osiris traversed Ethiopia, Arabia, Judea, and no inconsiderable part of Europe; not to subdue nations, but to encourage the adoption of civilised life, by an authority, more commanding than that of persuasion alone. He was, for a long series of ages, worshipped under the shape of a bull; because he taught the use of oxen in husbandry. Bacchus! This hero has been so long associated with inebriety, that his merits, as a legislator, have sunk into forgetfulness. It was Bacchus, the Rama of the Hindoos, who taught the culture of the vine. He invented the art of dyeing purple; he discovered the use, and is said to have employed, the loadstone, in the service of navigation; while Hebe, his wife, taught her subjects the art of transplanting trees, and forming flower-beds. As a reward for these services, they called her the goddess of perpetual youth.

Many princes have aimed at deification. They have been, for the most part, the most worthless of mankind. They would be gods of power and dominion; but not of Providence. They would be Jupiter Tonans; not Jupiter Magnificus. This is the vulgar passion, which rules:—whether under the name of Archon, Prytanis, Tetrarch, Negus, or Doge: from the king of Bantam, up to the Emperor of France, or the Emperor of the Moguls; and thence down to the waywode, mayor, and bailiff. Nay, even in the country squire and parish overseer, this disgusting passion is but too frequently

observed : and little men worship these little personages, as if they were great demigods, in the same manner as the Sabians adored Satan ; and as the Seleusians worshipped the thunder-bolt. But oh Jehovah ! darkness is not more opposite to light, tempests to calms, pain to pleasure, or death to life, than tyranny is to Thee !

Those kings, for the most part, were best, of whom little is written. Hence Nabonossar, whose name is important only in settling a point of chronology, was, doubtless, a much more valuable prince, than the king, who conquered Jerusalem, and led its inhabitants into captivity ; or than Tamerlane, who erected structures of human heads, by way of monuments. Men, formed of such materials, that we might even suspect that the matrices, in which they were quickened, were of themselves putrefactions.

But of all mortifications to heroes, there is one, which, if they reflected, would palsy their resolutions, before they begin :—THE GREATEST OF FOOLS ARE THEIR GREATEST ADMIRERS ! This, if they would read, they might see inscribed, as plainly on the human countenance, as the writing on the wall of his palace was evident to the eyes of Belshazzar :—An exquisite species of reward, doubtless, for causing so many tears ; so much blood ; so much desolation ! for having set kingdom against kingdom ; city against city ; neighbour against neighbour ; and brother against brother ^a. Then they would proclaim a peace ;—and expect, that men will come under the canopy of their power, and worship the providence of their reign ! As well may the vulture sit upon a sycamore, and invite the nightingale to sit and to sing beneath the shadow of its wings.

How much has been written of Caesar and Tiberius ! And yet, for want of a Tacitus, or an Arrian, Claudius, the successor of Gallienus, is suffered to sink into comparative obscurity ! He, too, who, in the short reign of one year, ten

^a Vide Isaiah, xix. 2.

months, and fifteen days, gained for the good of his country, victories superior to any recorded in the history of the world. And yet, though he was equal to Trajan and Antoninus united in one, for two persons, who have heard of **CLAUDIUS THE SECOND**, two hundred millions have listened to the history of the vices of **CLAUDIUS THE FIRST**. The one the scorn of his own courtiers; the other the charm and the ornament of mankind.

A good prince is like the radix of a plant; which, imbibing the juices of the earth, prepares them, digests them, changes them into sap, and then transmits them to the extremity of every leaf. He stands opposed to others, exercising a similar authority, as rareness in physics stands opposed to density; green to crimson; and bread-fruit to the deadly nightshade. In addition to the ancient regalia of monarchs, he employs, as emblems of his power and virtues, a plough, a crook, a sickle, and a balance; with a sword, suspended over a sycophant.

On what did Sylla found his title of Felix! The blood and oppression of his countrymen. On what foundation did Pompey aspire to the admiration of Rome? His inscription on the Temple of Minerva answers the question. "He sunk or took 846 ships; reduced 1538 towns and fortresses; and vanquished, slew, or led into captivity, 2,183,000 men!" When he sat in his tent, after the battle of Pharsalia,—a silent monument of ruin,—the blood of so many nations must have cast a syncope over all his greatness! How much less do those men win upon our imagination, than Janus, Numa, Trajan, the Antonines, Theodosius, Leo, or Mauritius! And yet both Sylla and Pompey enjoyed the flattery of being equal to any of the most celebrated men, by minions, who turned terrors into songs of praise, and murders into victories. Nuncupatives! Perching themselves on pedestals, they were as useless as the stamens of plants, deprived of anthers; and the notes, they echoed to the world; were as melancholy, in

effect, as those, which the ancient *Nænia* sung to the music of flutes, at the obsequies of the dead ! There are many such, still deforming the fair face of Nature.—Ye minions and ye sons of minions ! Ruin will, one day, overtake ye, proud and vain and arrogant as ye are !—a ruin even equal to that, which Ezekiel prophesied against the cities of Mount Seir ; in which he declared, that every one who passed in, and every one that passed out, should inevitably perish ^a.

Human happiness, like the human mind, proceeds in a spiral line : and little was done towards the moral improvement of nations, even to the virtual days of George the Third :—Governors having been more occupied in enlarging their dominions, or in preserving the integrity of existing institutions, than in devising means of correcting the past, or of improving the future. For, beautiful as are the tenets of the gospel of the Christian apostles, and qualified, as they are, to render every intermediate state of society, not only happy, but pre-eminently so, impossible is it to read the history of ecclesiastical wars, without feelings of contempt and disgust. Indeed history, in reference to occurrences, presents a multitude of pictures, resembling the overflowings of the Amazon or Mississippi ; on which ride oxen, sheep, buffaloes, wild horses, crocodiles, trunks of trees, huts, and large islands of congregated matter, floating in detached groups to the sea. Thus cities and empires are seen rushing to decay ; while their inhabitants become martyrs to the ambition of men, who, like idiots,

Gazing on the brook,
Leap at the stars within. — — — —

^a Written during the reign of Napoleon.

CWM DYR—VALE OF CRUCIS—NANT FRANGON.

Who can behold, without surprise and pleasure, the romantic pass of Cwm Dyr, so finely contrasted, as it is, with the wild and uncultivated aspect of the mountains, which back its foreground, studded with cottages : here embrowned with wood, and there embellished with masses of rock : affording one of the best specimens of placid mountain scenery, it is possible to behold ? Travel, also, my Lelius, to the vales of the Dee, the Elwy, and the Rhydol ; but if you would select some sweet, some tranquil, spot, in which, forsaking all the world, you would devote the remainder of your days to contemplation and delight, let that spot be the vale of Crucis, in the county of Denbigh. Surrounded, on all sides, by towering mountains, the vale of Crucis, secured from the northern blast by high and overarching rocks, appears, as Rousseau would have said, like an asylum, which Nature had spared for two faithful lovers, escaped from the ruin and desolation of the world. There, my Lelius, will I promise you security and rest ; profound tranquillity, and dignified repose. There, forgetting all, that would remind you of this little scene, you would learn to estimate, at their true value, the pomp of folly, the ignorance of pride, the littleness of grandeur.

Visit, also, Nant Gwynant, at the foot of Snowdon ; or the tremendous glen of the Beaver's Hollow *. Range along these crags and precipices, where rocks rear themselves, in fantastic piles, even to the clouds ; and where Nature, bold and rough, in silent terror,

————— Sits alone
Majestic on her craggy throne !

There rove transported, among scenes so awful and sublime, that the breath is suspended, while gazing on their wonders : there, where the race of man appears to be extinct ; where

* Nant Frangon.

not a tree nor a shrub, nor a cottage, will remind you of humanity; and where no sound is heard, but the rushing of waters, the solemn roar of the winds, the screams of kites, or the cries of eagles.

Indulging in the contemplation of this scene, till the faculties of the mind are suspended, pursue the windings of the defile: and after guarding yourself from the possibility of falling from the margin of a precipice, stand upon its edge, and cast your eyes below.—A beautiful and romantic glen stretches at the bottom. No! scarcely in all Nature can a scene, more truly grand, be seen than this imprisoned paradise! May he, who sees Nant Frangon, (“Beauty sleeping in the lap of Horror!”) and sees it with indifference, stand, to eternal ages, at the bottom of the glen, a monument of his baseness! For my own part, I should have considered it a moral misfortune, as well as a moral disgrace, had I been capable of witnessing such a scene, with any other feelings, than those of wonder and awe, astonishment and devotion.

These are scenes, totally abandoned to the rude and matchless finger of Nature; and which man, excelling in the liberal arts, has never yet presumed to touch. Scenes, which admit of no conversation; and yet appear to have a soul, residing in them, which, animated by their charms, furnishes recompenses, more than sufficient for their silence and solitude. Hence arises a soft and holy rapture, which, to a mind long accustomed to contemplate the imbecility of man, or to feel the benumbing influence of all human causes of action, is as delightful as water, distilling from the leaves of the fountain-tree, is to the palate of a traveller, whose lips have long been parched with ungovernable thirst.

NATURAL PERSONIFICATIONS.

SUCH effects have scenes, like these, upon the mind and heart, that the poets and sacred writers, not unfrequently,

imagine hills and woods to become vocal ; to have sensation[†] and, participating in the delight they impart, to lift up their voices in praise and gratitude. Thus vales are said to smile, water to blush^a, and to admire^b ; woods to whisper^c, trees to have ears and be endowed with song^d ; mountains to listen^e, flowers^f to speak, waterfalls to feel the effects of love^g ; while the sea, in a calm, lulling evening, as the waves recoil from the beach, is said to listen to its own roar.

These metaphors are perpetual in poetry, and not unfrequent in common conversation. In reference to the imaginary qualities, with which we endow the various objects of landscape, the poets occasionally address themselves to those objects, as if they were capable of hearing and obeying the call. Thus Moschus, in his highly-finished elegy on the death of Bion, calls upon the woods and fountains to mingle their sorrow with his^h ; Tasso informs every tree with a living spirit ; an idea, which afforded an opportunity to the genius

^a Vid. Crashaw's Sacred Epigrams. *Aquæ in vinum versæ.*

^b Virg. *Æn.* viii. 91.

^c Woods to admire (*Æn.* viii. 1. 91.) ; ether to laugh (*Casimir ad Testud.*) ; the ocean to smile (*Lucret.* i. 8.) ; rivers to have ambition (*Solin. Polyhist.* c. 35.) ; the air to listen (*Æn.* vii. 33.) ; and winds to be sensible of the powers of music (*Comus*, 87). Josephus, in relating the parable of Jotham, introduces it by saying, that there was a time, when the trees had meetings, in order to regulate the government of the vegetable part of the creation, and to appoint one to rule over the whole. In respect to personifications in general, the ancient poets were far inferior to the moderns. The "*Atra Cura*" of Horace ; the "*Durus Labor*" of Seneca, the tragedian ; the "*Spes*" and the "*Somnus*" of Tibullus ; and even the "*Medicina*" of Lucretius, all sink beneath the personifications of Collins. Nor are there finer personifications in Homer, than those of the Ganges and the Tigris, in the fourth book of *Camoens* ; where those rivers are represented, as appearing in a vision to Emanuel ; and predicting, that in his reign the Indian Ocean shall be united, by commerce, to that of the Atlantic.

^d Proclus.

^e Darwin's *Loves of the Plants*, cant. i. l. 347.

^f Claudian, in *Eutrop.* i. 22.

^g *Econ. Veget.* iii. 271.

^h In a Javanese inscription, found at Surabaya, the flowers and plants are said to turn pale with grief, and perish in sympathy for the loss of the king their owner. *Asiatic Journ.* vol. iii. p. 442. And in a Javanese epic, thunder is described as weeping in tears of rain. Vid. *Analysis of the Brâta Yudha.* Raffles's *Hist Java*, vol. i. p. 460. 4to.

of Geminani, in his instrumental composition of the Enchanted Forest.

The nymphs lament, when trees are leafless found;
But when the trees, thro' fertilizing rain,
In leaves abound, the nymphs rejoice again.

Milton, whose subject and whose genius sublimed him beyond the limits of the world, and after whom, as Johnson finely observed of Shakspeare, "Time toiled and panted in vain," has a transcendent passage in the morning hymn, sung by our first parents, where they call upon the visible creation to join with them in celebrating their great Father. After invoking the angels of light, the sun, the moon^a, the stars, the air, and the elements^b, Adam invites the mists and exhalations, the pines and plants, the winds and fountains, to accompany him in his devotions, and to be witness against him, if, at any time, he should neglect his morning or his evening orisons^c. In the song of the Three Children, the Hebrew poet addresses the nights and days; the sun and moon; the winds, dews, and storms; the ice, hail, and snow; the fountains, rivers, and seas; the fowls of air, and every object in Nature, to praise and glorify the hand, that made them.

Camoens makes the various objects of Nature mourn for the death of Alonzo^d. What can be more elegant than Young's address to the lilies^e? In Ossian, how beautiful—"Retire, O sun! the daughter of Colla is asleep." She will not come forth in her beauty: she will not move in the steps of her loveliness^f. In Isaiah, how sublime!—"Hear, O Heaven, and give ear, O earth, for the Lord hath spoken. I have nourished and brought up children, but they have rebelled against me^g." The following passage is, scarcely

^a Virgil has a beautiful instance in *Episod. Nys. et Euryal. Æn. ix.*

^b Aufidius swears by them; *vid. Coriolanus, act i. sc. 10.*

^c The Mahometans believe, that in Paradise even the trees will celebrate divine praises with a harmony exceeding whatever mortals ever heard. *Vid. Sale's Prelim. Discourse, p. 132.*

^d *B. iii. l. 124.*

^e *Darthula.*

^f *Lusiad, b. iii.*

^g *Ch. i. v. 2.*

unworthy Isaiah himself :—" The spirit of Loda shrieked ; as it rolled into himself, he rose on the wind. Inisterre shook at the sound. The waves heard it on the deep. They stopped in their course with fear."

The Welsh poets frequently address Snowdon, as if it were capable of hearing and answering the call. This species of personification is not unfrequent in the sacred writers^a. Jeremiah has a bold example of this kind^b ; and an instance occurs in the second book of Samuel, where David, hearing of the death of Saul and Jonathan, in all the nature, and with all the strength of passion, bursts into imprecations against the mountains of Gilboa^c. The practice is extended to every object in Nature. Many instances occur in Euripides ; and in one of the Tragedies of Sophocles there is a fine passage, where the poet makes Ajax address himself to the sun ; and prays it to stop in its progress over his native country, in order to relate his misfortunes to his father and mother. Virgil has several beautiful examples ; and Cicero a remarkable one in his treatise on the Nature of the Gods^d. In the midst of his oration for Milo, too, he invokes the groves and tumuli of Alba in a manner it were impossible not to admire.

Dante has an admirable apostrophe to the waterfalls of Casentino^e ; and Southern, a still finer one to the sun, in his tragedy of Oroonoko. Virgil^f makes the sun mourn for the death of Caesar^g ; and Ovid makes the seventh star of the Ploiades hide itself for shame^h ; while in the legend, which records the transportation of the chapel of the Virgin to Loretto, Nature herself is said to have leaped in transport ; and the oaks to bow themselvesⁱ. In another example^j, the Polar star is made to hide itself in anger. Tasso^k describes Erminia as addressing the trees, as if they were capable of recording her sorrow. Petrarch has an instance in a sonnet^l,

^a Zachariah, ch. xv. v. 1, 2ⁿ Habakkuk, ch. iii. v. 10.

^b Ch. 47.

^c 2 Sam. ch. i. v. 4.

^d Ch. xx.

^e Inferno, canto xxx. st. 11.

^f Georg. i. v. 460.

^g Fasti. lib. iv. v. 167.

^h Misson. vol. i. 332.

ⁱ Vossius de Idol. lib. ii. c. 30.

^j Jer. Del. c. vii.

^l Son. xxxii.

addressed to the scenes of Vaucluse; nor is it possible to observe a more beautiful example than that in Thomson's concluding Hymn; or in that where Adam, after the first discovery of his consciousness, addresses the various objects around him, and desires them to inform him whence he derived his existence^a. What an affecting instance, too, is that, exhibited in a passage of Sophocles, where Philoctetes, bending with anguish, bursts out—

“ O mountains, rocks, and savage herds,
To you, I speak!—To you, alone, I now
Must breathe my sorrows!—You are wont to hear
My sad complaints; and I will tell you all,
That I have suffer'd from Achilles' son.”

Æschylus, also, in his tragedy of Prometheus :—

Ethereal air, and ye swift-winged winds,
Ye rivers, springing from fresh founts; ye waves,
That o'er th' interminable ocean wreath
Your crisped smiles; thou all-producing earth,
And thee, bright sun, I call, whose flaming orb
Views the wide world beneath, see what,—a god,—
I suffer from the gods.

A still more affecting instance occurs in Lear :—

Nor rain, wind, thunder, fire, are my daughters :
I tax not you, ye elements, with unkindness :
I never gave you kingdoms; call'd you children;
You owe me no subscription :—why, then, let fall
Your horrible pleasure^b!

A curious instance of giving to natural objects the feelings of humanity occurs in Plutarch; where he relates, that when Parmenio objected to Alexander's passing over the Granicus, at a late hour of the day, Alexander replied—“The Hellespont would blush, if, after having passed it, I should be afraid of the Granicus!” It is not improbable, that this speech of

^a Par. Lost. b. vi.

^b This is, however, sometimes pursued, to the utter perversion of sense and taste. Balsac has an instance, vid. Belles Lettres, Rollin, p. 187, 8, and ii. p. 124; a still more puerile one occurs in Erasmus Warren's Exceptions to Burnet's Thebry of the Earth, p. 234.

Alexander might have suggested the idea of those elegant Latin lines of Crashaw, whence Dryden borrowed that celebrated line—

Theeconscious water saw its God and blush'd !

And here permit me to answer the question one of your late letters proposed to me, viz. Whether I have ever seen a perfect landscape ? No ! For never have these eyes beheld a country, rising into mountains like Savoy ; diversified with valleys, like Italy ; abounding in vines like Maderia ; perfumed with flowers like Congo ; studded with lakes equal to those of Switzerland ; or, scented with spices and plantains like Ceylon and the Moluccas : embrowned with forests like Madagascar ; whitened with rocks of alabaster, like those beyond the coast of Archangel ; abounding in retired recesses, like Juan Fernandez ; in open groves and herds of cattle, like the island of Tinian ; in castles like those which adorn the banks of the Loire ; in palaces, like the palaces of Florence ; among all which stand cottages, bespeaking cleanliness, comfort, and innocence. These are a combination of pictures the fancy presents, when it meditates on the superlative beauty of the planet Venus ; upon whose scenes of splendour the imagination seems as if it could repose, for ages, with a rapture, which poets and philosophers can alone picture in the bosom of love ; when peace reigns in the recesses of the soul ; and the music of Paradise heightens every benefit they reap, and every blessing they enjoy.

ORIGIN AND PROPRIETY OF NAMES.

THE ancient mythologists indicated their love of Nature by their transformations. Ilyacinthus was fabled to have been turned into a violet ; Phaeton's sisters into poplars ; Daphne into a laurel ; and Phillis, the daughter of Sithon, into an elm. The history of this transformation is one of the most beautiful in all the ancient mythology.

Countries, too, not frequently derived their names from the

peculiarity of their scenery: and there is not a department in all France, that does not acquire its appellation from rivers and mountains, or from some distinguishing feature of the soil and country. The ancient Britons appear to have excelled all other nations in the appropriation of spots, on which to build their towns and villages: and the names were adapted to their relative situations. This circumstance, in some degree, serves to corroborate an old tradition among them, that they were originally a colony from Phenicia; for it undoubtedly affords a curious indication of the similarity, that once subsisted between the old British customs, and those of the ancient Hebrews.

We learn from Aulus Gellius^a, that it was a frequent question among ancient writers, whether words were imposed arbitrarily, or whether they were the result of an association with objects in Nature.

It is not to be questioned, but that all names were originally significant; both general and appellative: and that the natives of Chili named their children after hills and rivers is confirmed by Molina^b. The British frequently derived their names from colours; the Romans named their children from virtues and qualities; and the natives of Congo from flowers, precious stones, and other natural objects.

Men originally used a language so plain, and so sensible to the ear and the comprehension, that there was not even one compound: every thing being expressed by a word, the very sound of which marked the meaning with a precision, that left no room for misunderstanding. Plato says, that this language was that, in which the gods were accustomed to speak. In respect to names, I cannot but think, that a good name is a good omen. The Romans well knew the value of association: their generals, therefore, seldom failed to give, as a watchword to their armies, some word, significative of

^aNoct. Att. v. c. 4.

^bVol. ii. 113. Pausanias says, that cities were, in ancient times, named from men; but much more frequently from women.—Lib. ix. c. 1.

success ; as Liberty, Felicity, Venus, Fortune, Wisdom, Courage, and Victory. It were well, if parents were to permit their children to select their own names ; and that they might be led to choose after men, who had been eminent in the sphere, in which themselves are destined to move. Thus he, who has a military or a naval inclination, might adopt the names of Marlborough or Raleigh, Wellington or Nelson. Those, selecting the church, Fenelon, Huet, Sherlock, or Tillotson ; while medical inclinations would point to Galen, Harvey, Boerhaave, Sydenham, or Hunter. The very adoption of these names might lead to an excellence, even superior to that, which adorned those illustrious characters themselves. After a similar manner, the names of good men and women, might be given to trees, as well as stars ; to flowers, to rivers, and rivulets ; to springs and fountains ; and indeed every object, which is common to all, should be dignified with the names of those, who have been benefactors to their neighbourhoods.

NATURAL ETYMOLOGY.

If men have derived many of their names from the smaller creations of nature, they have returned the obligation, and given to plants, rivers, mountains, and forests, the names of the greatest and wisest of their kings and statesmen. At the same time it is proper to remark, that the first symbols of writing were adopted from trees, plants, fishes, and shells ; as the Egyptian, Ethiopian, and Mexican hieroglyphics and Chinese manuscripts amply testify.

Rill, valley, ocean, lake, and harbour, are from the *Latin* : river, cascade, vale, rock, forest, and fountain, are from the *French* : lawn from the *Danish* : dale from the *Gothic* : garden from the *Welsh* : glen from the *Erse* : alcove from the *Spanish* ; and cataract from the *Greek* :—while dingle, hill, field, meadow, orchard, stream, flood, sea, spring, bower, and

wood, are from the *Saxon*. Of trees, poplar, peach, osier, cherry, pear, jasmine, and lilac, are *French*: arbut, cedar, juniper, vine, willow, laurel, myrtle, rose, pine, alder, acacia, larch, and cypress, are from the *Latin*. The oak, ash, elm, beech, apple, plum, elder, bramble, nut, birch, box, broom, honeysuckle, chestnut, walnut, holly, yew, mulberry, aspen, lime, and ivy, are from the *Saxon*. Thorn from the *Gothic*: horn-beam from the *Dutch*: willow and fir, from the *Welsh*: while the general name of tree is derived from the *Danish*.

Of those artificial objects, which contribute to embellish scenery, such as bridge, house, cottage, and church, most of them are from the *Saxon*. Of the colours, which contribute to adorn all these objects, blue, red, white, and yellow, are *Saxon*; purple, *French*; indigo, *Latin*; and green, *German*. And it is curious to observe with what care the fathers of our language selected from the various tongues, when we perceive, that, of the synonymes of these objects combined, scenery and prospect we trace to the *Latin*; landscape to the *Dutch*; and view to the *French*.

It would have been natural to have supposed, that the above subjects, which form the component parts of landscape, derived their appellations from one primary root; since they are all primitives, and most of them natural products, if we may so express ourselves, of the soil. And yet, though our organs of sensation are from one etymological source, we borrow the names of almost every object in landscape from discordant tongues. In fact, our language is a curious compound! It is an olio of Greek and Latin, of Saxon, French, and Dutch ingredients. With this admixture, it would be impossible to reduce etymology to any regular system: yet we may remark, generally, that our scientific words are from the Greek; our terms of art from the French, Latin, and Italian; while most of our domestic words,—words expressive of objects, which daily attract our attention,—are from

the Saxon. Our derivatives are, of course, deduced from primitives; while our primitives are derived from other languages, much after the subjoined scale of obligation*.—I took great pains to be accurate; but strict accuracy, in a case of this sort, is not to be expected; particularly as etymologists are so frequently at war with each other. I paused, and numbered every word in Johnson's Dictionary.

THE OCEAN.

Of all objects in Nature, none strikes the soul with so much wonder, awe, delight, and melancholy, as the OCEAN. As the eye of taste weeps grateful tears at the representation of a well-written tragedy, and thrills in every nerve, when listen-

* Latin	6621	Welsh	111
French	4361	Spanish	83
Saxon	2060	Danish	81
Greek	1288	Arabic	18
Dutch	660		
Italian	229	Total	15,629
German	117		

With several other words from the Teutonic, Gothic, Hebrew, Swedish, Portuguese, Flemish, Runic, Egyptian, Persic, Cimbric, and Chinese.

The following is copied from a periodical journal:—"Some years ago, a gentleman, after carefully examining the folio editions of Johnson's Dictionary, formed the following table of English words derived from other languages:—

* Latin	6732	Irish	6
French	4312	Runic	4
Saxon	1665	Flemish	4
Greek	1168	Erse	4
Dutch	691	Syriac	3
Italian	211	Scottish	3
German	106	Irish and Erse	2
Welsh	90	Turkish	2
Danish	75	Irish and Scotch	2
Spanish	56	Portuguese	1
Islandic	50	Persian	1
Swedish	34	Frisic	1
Gothic	31	Persic	1
Hebrew	16	Uncertain	1
Teutonic	15		
Arabic	13		
			15,300 "

ing to a composition of Pleyel, Haydn, and Mozart; so, when gazing on the transparent azure of autumnal skies, or when reclined upon a rock, which overlooks that element, which has the alternate power of striking us with awe, and of lulling us into mental slumber, our feelings, in some measure, partake of that ambrosial character, which so highly distinguishes those beings, who, having laboured to reform and enlighten mankind, rest from their toils, in order to chasten the severity of their judgment, with the tintings of a richly-cultivated imagination.

There is a beautiful passage in Goëtho's ballad of the Fisherman; where he describes the pleasure, which is derived from gazing on the sea; a passage reminding Travellers of that scene in Asia, where a plaintive harmony is heard in the air, arising from the waves of the ocean, beating beneath an atmosphere of unwonted purity. Quintus Curtius^a gives an account of the awe and apprehension of Alexander's soldiers, when they saw the sea, near the opening of the Indus. They were surprised and alarmed, when they observed the tide rise so high as thirty feet: they, who had only been accustomed to the tranquil waters of the Mediterranean!

Florus^b describes the effect, which the sea, and the sun, sinking into it, had upon the minds of the soldiers of Decimus Brutus: and we are told, that the effect is the same, only different in degree, with the most uninformed, as with the most accomplished minds. In the former, it is the rude simplicity of Nature; in the latter, the natural impulse is chastened and improved by a cultivated imagination. When the Bodouin Arabs arrive at any of the Syrian ports, they never fail to express their rapture and astonishment, at beholding the sea for the first time; and with all the eagerness of admiration, they inquire, what that "desert of water" means.

^a Lib. ix. 29.

^b Lib. ii. c. xvii. Ælian, on the other hand, relates a curious instance of the little veneration, which the Celtæ entertained for the sea. Var. Hist. xii. 23.

The ocean, which Sophocles considered the finest and most beautiful object in Nature, fills every contemplative mind with that grateful awe, which bears witness, that it acknowledges the hand of a Deity; and that we know the value of that religion, which a French writer would call "the science of the soul;" the language of which is that of the mind, in unison with the affections.

This vast collection of globules, and fountain of vapour, occupies more than three parts of the globe; is the source of circulation and growth to all organized bodies; and the general reservoir of vegetable and animal decompositions, with sulphureous and mineral substances: while the myriads of animals, it contains, no pen can number. Neither can it enumerate the shells, gems^a, and plants, which grow to us invisibly; and to which, doubtless, the present species, genera, orders and classes, cannot be referred:—some floating with the wind; others at the mercy of every wave: some, secured to stones and rocks; some rising to the surface from the bottom; and others, sheltered from agitations, rising not above two inches above the great bed of the ocean: receiving nourishment from its saline particles; and giving sustenance, in return, to innumerable fishes, insects, vermes, and animalcule. Thales^b was, therefore, not far from the truth, perhaps, when he said that the Deity formed all things out of water:—nor Proclus, when he taught, that the ocean was the cause of secondary natures of every description.

As down in the sunless retreats of the ocean
Sweet flowerets are springing no mortal can see,
So deep in my bosom the prayer of devotion,
Unheard by the world, rises silent to thee.

^a "There is many a rich stone laid up in the bowels of the earth; many a fair pearly in the bosom of the sea, that never was seen, and never shall be."—Bishop Hall's *Contemplations*, l. vi. p. 872.—From this passage Gray has borrowed one of his most beautiful stanzas.—Mitford.

^b Cic. de *Natura Deorum*, lib. i. c. 10.

When we sit upon the edges of rocks, rising over the ocean ; when we behold its boundless surface, agitated with perpetual motion ; and when we listen to the music of its murmur, or the deep intonations of its roar ; what amplitude does the mind acquire as to extent, to numbers, and duration ! I declare to you, my friend, that I have seen, and listened to these awful characters, till, my heart swelling with emotion, and my eye glancing from the ocean to the heavens, and from the heavens to the ocean, I have felt, as if the one reflected to the other, as its counterpart of sublimity. And never shall I forget the ecstacy, subsiding into an agreeable melancholy, with which the beautiful Juliet beheld, for the first time, from the top of a mountain, the broad expanse of waters, opening into the Atlantic. After observing this fine prospect, till the eye, rather than the mind, was wearied, I requested my companion to describe her sensations. “ I cannot define them,” she replied, after a pause, “ but I feel astonishment and awe partaking of fear ; a rapture, which I cannot express ; but which, in some measure, resembles what I felt, when I first heard an anthem chanted in a cathedral. This sensation I cannot describe, but it appears, as if it emanated from a mind, superior to my own ; while a soft, pensive, stillness steals over my senses, and inclines me to sleep.” After indulging this luxury for some time, the fair enthusiast inquired, whether the following lines were original ; for she had never felt a poetical inclination so strongly as at that moment.

“ As from this rock, at evening’s purple time,
I view yon waves majestically roll ;
What awful wonder, and what dread sublime,
Steal on the pensive stillness of my soul ! ”

“ The lines are so good, my dear Juliet, that I will not inquire, whether they are strictly original or not : I know you think they are so, and it is sufficient. He does not st who is unconscious of a theft.”

Vernet devoted himself to marine landscape, from the moment in which he beheld the sea for the first time from the Viste Mountain, about two leagues from Marseilles; and the influence of the sea on the poet Burns is thus described by Mr. Lockhart:—"The magnificent scenery of Edinburgh filled him with extraordinary delight. In the spring mornings he walked very often to the top of Arthur's Seat, and lying prostrate on the turf, surveyed the rising of the sun out of the sea in silent admiration." Crabbe too was so charmed with the view of the sea, that we are told, by his son, that in the summer of 1787, he was seized one fine morning with so intense a longing to see the sea, that he mounted his horse, rode alone to the coast, 60 miles from his house, dipped in the waves, and then returned to his own house.

With what delight did Victor Alfieri^a first behold the Mediterranean at Genoa and Leghorn! "The view of it," said he, "so much excited my wonder and admiration, that I was never weary of contemplating it." With equal pleasure Euripides mounted the promontories of Greece, and beheld the surface of a stormy element slumbering, as it were, beneath the *teinture* of a matchless climate.

The Indian gymnosophists believed water to have been the primitive element; and Homer styles the ocean "father of all."

The Chewyan Indians of North America believe, that the globe was originally one great mass of water, with no inhabitants. A bird, however, soon appeared upon the waves, whose wings clapped thunder, and the flame of whose eye made lightning. Upon touching the waters, the earth sprung up like an exhalation. When the earth appeared, the bird called every species of animals out of it. They came at her

^a One of the motives of Apollonius of Tyana, for travelling into the western parts of Europe, was to see the ebbing and flowing of the Atlantic Ocean. Philostrat. in Vit. iv. c. 47. For his opinion, relative to the causes of the tides, vid. v. c. 2. et 6.

word; and this they believed to have been the original creation of the world.

This fable naturally reminds us of a passage, in Newton, where he says, that all beasts, birds, fishes, and insects, trees and vegetables, grow out of water and watery tinctures; and that, by putrefaction, they return to watery substances again. Lister, too, imagined water to have been the original element; out of which all bodies, animate and inanimate, have emanated.

Still Nature's birth, enclosed in egg or seed,
From the tall forest to the lowly weed,
For beaux and beauties, butterflies and worms,
Rise from aquatic to aerial forms *.

Thales, as we have elsewhere remarked, thought that all things proceeded from the sea; and Moses gives a similar implication, when he says, that the Spirit of God moved upon the face of the waters; and that "out of the waters came forth the earth, and all living creatures." Philosophy of course denies the fable of the Indians; but it inclines to the belief, that the ocean is the eldest of terrestrial matter.

PROGRESS OF MARITIME DISCOVERY.

AMID storms and tempests it is, that Nature assumes the most terrific attitudes. Those, who have beheld the waves, beating along the recesses of Norway, heard the vast ice-islands of Spitzbergen crash against each other, when contending winds strive for the mastery; and those, who have had the power of contrasting them with the tempests of the Cape, where the electric fluid, bursting from an azure sky, foretells the monsoon, feel an awful sensation whenever they reflect on the length of ages, that was requisite to acquire a knowledge of the watery waste. The voyages of the Phenicians through the Mediterranean, with their entrance into the North Atlantic; those of Solomon's fleet; the circumnavigation of

* Darwin: *Temple of Nature*, c. i. 385.

Africa by order of Necho^a, king of Egypt; the voyage of Sataspes^b by command of Xerxes, beyond the Capes de Verd; and that of Scylax, from the mouth of the Indus into the Arabian Gulf; all pass in mental review before us. Then we meditate on the voyage of Onescritus to the Island of Ceylon; that of Eudoxus^c sailing from Egypt, through the Pillars of Hercules, and entering the Red Sea from the Cape of Good Hope, and the Island of Madagascar. Then we behold Pythias of Marseilles^d discovering Iceland, and navigating the Baltic; and the Arabians penetrating even to the shores of China. Descending to more recent times, we trace the discovery of Cape de Verd by Dennis Fernandez (1446); the Cape of Good Hope (1487) by Bartholemi Diaz; Hispaniola by Columbus; Florida by Gabot (1498); and the Indies by Gama (1498): Brazil by Cabral (1500); Mexico (1518) and California (1535) by Cortez; New Holland by Zachaen; the Sandwich Islands by Cook^e; and all the discoveries, in various parts of the ocean, by that great navigator; as well as by Anson, La Peyrouse, Vancouver, Ross, Parry, and Weddel. Thus traversing the largest portion of the globe, without once committing our persons to the mercy of the elements: while the battles of Salamis, Actium, St. Vincent, Nile, and Trafalgar, pass in splendid and awful review before us.

Pliny records a circumstance, which has been strangely overlooked by the historians of the sea. He says^f, that in the year 694, (A.C. 60,) two Indians, who had engaged in a commercial voyage, had been wrecked on the coast of Germany, and sent by the Suevians to Metellus, proconsul of Gaul. Of what country were those Indians? and what course of navigation could they have pursued? Did they sail by the

^a Herodot. iv. 42. v

^b Ibid. iv. 43.

^c Strabo, ii. 67, 68.—Pomp. Mela. iii. 9.

^d Strabo, iv. 204.

Of the general magnitude of this subject, some idea may be formed, when it is considered, that more than 6000 volumes have been written, since Locke composed his catalogue of Latin, Italian, Spanish, French and English writers of voyages and travels.

^e Lib. ii. 67.

Cape of Good Hope ; or by the north-east coast of Kamskatka ? Or did they come from the shores of America over the Atlantic ? Or were they two Indians, who had embarked from a port in the Mediterranean, to which they had travelled by land ?

The most remarkable of all voyages was that, undertaken by Diego Botelho Perreira, who, anxious to give early intelligence to the king of Portugal, that the sultan of Cambaya had given permission for a fortress to be erected on the Island of Diu, procured an Indian-built row-boat, called a Fusta, sixteen feet six inches long ; nine feet broad, and only two feet nine inches deep : which having covered with a deck, he set sail with a few men from India after the monsoon, and proceeded to Baticala. Thence he steered to Melinda ; where, having taken in water and other refreshments, he again put to sea, and landed at Sofala. From Sofala he proceeded to Cape Corrientes. Then steering along the coast, which he took care never to lose sight of, he passed the Cape in January 1537 : and, meeting with favourable winds, arrived at St. Helena ; where he drew his decked boat on shore ; cleared her bottom ; repaired her ; and ventured upon the wide Atlantic. At St. Thomas' he took in wood and water ; and coasting along the shores of Africa arrived at Lisbon in the month of May.

The survivors of Barentz, who had passed an entire winter in Nova Zembla, crossed 1500 miles of sea, exposed to every danger, in which the polar regions so frightfully abound. They were forty days in performing this voyage, "in the ice, over the ice, and through the sea." These two voyages, if executed in ancient times, and recorded in ancient history, would now be associated with fable.

Dampier^a remarked in his various voyages, that where there were high shores, there were deep seas ; and where the shores were low, the seas were shallow. To corroborate this assertion more fully, he instances the coasts of Galicia, Por-

^a Vol. i. p. 424.

tugal, Norway and Newfoundland; and those of Chili and Peru. The shores of all which countries rise in rocks or mountains; and the seas are consequently deep. Similar results are afforded at St. Helena and Juan Fernandez.

The coasts of Panama, Campeachy, and the Bay of Honduras are low; so also are those of China, Siam, Bengal, Coromandel, north side of Malacca, Borneo, Celebes, and Gilolo: those seas, therefore, are shallow. Exceptions may occasionally be found, perhaps, to these rules, but they are just, when generally applied.

In the Pacific, extending from thirty degrees of each side the equator, no tornados, typhons, hurricanes, or monsoons are known. In the equinoctial seas great variety has been observed in the colours of the water^a; and those, too, when no change could be observed in the atmosphere; sometimes varying from grey to indigo, blue, and the deepest scarlet. In some seas their relative depths have been found to be unfathomable by the line; in others varying in a most astonishing manner. In some parts of Baffin's Bay it is only 100 fathoms; towards the shore the line will sink to 455. In Lancaster Sound, Captain Ross found a depth of 674 fathoms: in Possession Bay he found 1000; off Cape Cargenholt 1005; and off Cape Coutts 1050^b. Between Greenland and Spitzbergen the depth is unfathomable; but La Place says, the greatest depth of the sea is eleven miles.

Here we may take occasion to remark, that the frigid zone of the north is occupied by land, ice, and water; while that of the south is almost entirely covered with water and ice;—and that while the temperate zone of the north is chiefly occupied by land, that of the south is almost totally deluged with water. South of the tropic of Capricorn all is water; if we except New Holland and its neighbouring islands; a small part of America; and a still smaller part of Africa; and New Shetland.

^a Humboldt's Personal Narrative.—Vol. ii. p. 107.

^b 17,325 feet.—Voy. of Disc. in Arctic Regions, Appendix, No. iii.

In regard to the relative temperatures, Dr. Davy found the sea water of England and that of the Cape of Good Hope, nearly of the same specific gravity. Water, taken up in the English Channel, of which a part must of necessity have been river water, was 1077; that under the line no more than 1087. The opinion, that the sea is more salt at the tropics, is not found to be true. Franklin observed, that the water on the North American coast was different in and out of soundings. Subsequent experience has confirmed the probability, that the sea becomes colder in all countries, the nearer it approaches the land^a. It is the same with rivers. The middle of a river, except where it runs in a current, is always warmer than it is near the banks; and the part near the bottom colder than it is at the surface. Rivers sometimes even freeze at the bottom, when at the top there is no appearance of ice.

Dr. Davy also found, that the temperature of fish exceeds that of the water, in which they live; and that the temperature of the turtle was nearly three degrees higher; while that of the porpoise exceeded it even one hundred degrees. And here it may be remarked, that such resistance does the sea give to cannon-balls, that when an eighteen-pound carronade was shot out of Captain Hall's ship, close upon the water, it rebounded eight or ten times^b: and such is the pressure of water upon any condensed volume of air within, that if a bottle^c, corked, sealed, and covered with cloth, is let down into the sea, to any considerable depth, it will come up with the cork driven into it^d.

I purposely abstain from the subject of the tides; because

^a From the equator to 46 degrees of north or south latitude, the habitual state of the ocean is that in which the sea water is hotter than the atmosphere which surrounds it.—Vid. Humboldt, P. N. xii. 426.

^b Voy. to the Court of Corea, 4to. p. 33.

^c Vid. Mémoire sur les Marées des Côtes de France.—Connaissance des Temps, 1834.

^d This experiment was tried by Peron in the South Seas, to the depth of 214 fathoms.

I am by no means convinced, that our opinions on that subject are any thing better than theories. The coincidences of the tides with the motions of the moon appear to me to be merely coincidences. The theory of lunar attraction is not sufficient, I think, to account for the varied phenomena presented; and I am the more confirmed in this opinion (first published in the first edition of this work), by the recent discovery of M. Daussey^b; that the height of the tides varies with the atmospheric pressure; being highest when the barometer is the lowest. Professor Oersted seems to entertain similar doubts, also; for he inclines to the opinion, that the tides rise from some unexplained principle of circulation.

GEOGRAPHICAL ACTIVITY OF THE BRITISH; ADVANTAGES OF
INTERNAL SEAS.

MANKIND have, from an attention to their interests, in most ages had a desire to attach seas to each other. Thus many attempts were made to connect the Indian Ocean with the Mediterranean, by forming a canal in the Isthmus of Suez. Seleucus Nicator entertained the design of joining the Euxine with the Caspian; and a similar wish has often been expressed to cut through the Isthmus of Darien;—and to find a passage to Japan, China, and the whole of the eastern Asiatic coast, by means of the North Seas, has long been a favourite hope with modern governments.

The ancients explored the land; the moderns explore the sea: the English explore both land and sea. To them there is no boundary. Even the Pacific, magnificent as it is, is but a surface leading to Asia; the Indian a liquid plain leading to Africa; the Atlantic a waste leading to America. They enter every harbour; they bathe in every river; they climb every mountain; and penetrate every desert. The ancients

^a Vid. *Mémoire sur les Marées des Côtes de France*.—*Connaissance des Temps*, 1834.

improved the science of geography at the time in which they were making every country a desert, by force of arms. The moderns take more extensive strides; and from wiser and more liberal motives;—the extension of commerce. The one discovered seas by exploring the land, the other discover lands by exploring the sea.

The possession of internal seas has rendered Europe the most favoured people on the globe. The Levant, the Adriatic, the Mediterranean, and the Baltic—the three first having small tides, and the latter none^b,—resemble four large lakes:—and the facility they have given to the communion of ideas, manners, sentiments, arts, sciences, conveniences and luxuries, has done that for them, which in Asia and Africa is less perfectly performed by caravans; and that, which will, one day, still more adequately be accomplished in America, by canals and vast rivers, having innumerable tributaries flowing into them. Steam, in the end, will, in fact, annihilate every species of distance.

●
MARINE DEITIES.

THE Greeks and Romans had the greatest possible horror of dying by shipwreck. They dreaded being dashed against rocks; of being devoured by fishes; and, above all, of remaining unburied for a hundred years. Hence the terror of Æneas, when he had reason to fear his fleet would be wrecked; hence Horace^c represents the spirit of Archytas addressing itself, from the gulf of Venice, where he had been drowned, to a mariner, earnestly desiring him to strew sand over his body, which lay unburied on the beach: and hence the Romans were accustomed, when they escaped from shipwreck, to hang up their wet clothes in the temple of Neptune, with an inscription, written on a tablet, commemorating their escape^d.

* Montesquieu, with his usual acuteness, has availed himself of this contrast, *Baxxi. ch. 7.*

^b Pipkerton.

^c B. i. Od. 28.

^d *Od. ad Pyrrham.* These were called *Votiva Tabella*. When a poor man

The Mauritanian deities were chiefly deities of the sea : and Dagon was worshipped in Syria under the shape of a sea-monster, “upward man, and downward fish^a.” The Carthaginians, and indeed all the maritime pagan world, worshipped marine powers ; and the Romans even sacrificed horses and bullocks, by throwing them into the ocean^b. The Persians, however, had a great dread of the ocean. This feeling, continuing to increase to the present times, deters them from maritime commerce. The profession of a seaman, therefore, is looked upon with contempt^c : and Sadi carried his aversion so far as to exclaim, “I would rather give one hundred tomauns, than pass over a single wave of the sea !” The Persians seldom eat fish, on account of this dislike. The Japanese^d, on the contrary, devour every thing their coasts produce ; whether fish or plant.

This dread, on the part of the Persians, may possibly have arisen out of the many shipwrecks on their coast. That they were frequent in the Straits of Babel Mandel is evident from the name, which signifies “the Gate of Lamentation^e.” The Persians frequently apply the term atheist to those who go to sea. They have an invincible aversion to maritime pursuits^f ; and never sail even upon their own rivers, lest they should defile them.

Several tribes on the slave-coast of Guinea^g worship the sea as a deity : the natives of Great Benin^h believe it to be the seat of bliss : and the Maldiviansⁱ put a quantity of

of Rome was saved from this most dreaded of all deaths, he caused a representation to be painted on a tablet, with which he travelled from place to place, procuring alms from the charity of passengers.—Vid. Juven. Sat. xiv. The Japanese hang up the *Lilium Superbum* in vessels, as offerings to their sea-gods.—Vid. Thunberg, vol. iv. p. 119.

^a Par. Lost, i. 462.

^b Aurelius Victor has a passage, confirmative of this. “Cum (Pompeius) mari feliciter uteretur, Neptuni se filium confessus est, cumque bobus auratis et equo placavit.”

^c Morier's second Journey, 4to.

^d Golowis's *Nar. Capt. Japan*. i. p. 118.

^e Bab-al-Mandeb.—Vid. Ouseley's *Travels*, 4to. vol. i. 23.

^f Hyde.—*Religion of the Persians*.

^g Bosman, p. 349. 362, ed. 1721.

^h Ibid. p. 242.

ⁱ Leyden on the Languages of the Indo-Chinese Nations.

spices, flowers, gums, and odoriferous woods into a boat, every year; and leave it to sail at the discretion of the waves, as an offering sometimes to the god of the sea; and at others to the spirit of the wind.

MARINE ASSOCIATIONS.

WHEN the sea rises in mountains, "Ye carry Cæsar and his fortunes," frequently rush into the mind. Then is remembered Virgil's admirable description of a storm; excelled only by Falconer: St. Paul's shipwreck on the island of Malta; and Telemachus, cast upon the island of Calypso. Then the type of Jonah; and the Christian Messiah stilling the storm, and walking on the waters. Then, by the power of association,—the life and paradise of the mind,—we remember that passage in Seneca, where he says, that, in the progress of life, childhood, youth, manhood and age, follow in succession, as objects pass before our eyes, during a voyage. Or we meditate on the truth of those similes, which compare the instability of the waves to the fickle resolutions of the people; and the sea, agitated by winds, to an army^a confused with various passions.

Addison says, that the sixth book of the *Paradise Lost* is like a troubled ocean, exhibiting greatness in confusion; while the seventh affects the imagination, like the ocean in a calm. Young likens a man, in the last moments of life, to a ship driven out to sea; and Milton compares the hallelujahs, sung by a multitude of angels, to the murmuring of its waves. Sachsins says, the ocean has a circular motion, like that of the blood; and that the sea is to rivers what the human heart is to the veins and arteries; while some^b have esteemed the soul of the world an ocean; vast and

^a In a Javanese inscription, found on a stone in the district of Surabaya, it is said, "the king's army was thrown into confusion with a noise, like the sea inundating a city."

^b Gassendi, p. 430.

unfathomable; whence proceed angels and the souls of men; all which return to it, as waters return to the bosom of the sea.

The ancient writers peopled the sea with nymphs, whom they styled Nereids. Beautiful is the passage in Homer, where he represents Thetis and the sea-green sisters weeping for the death of Patroclus, and the consequent sorrow of his friend: the mild Nesea; the blue languishing Alea; Amatheia, with her amber-coloured hair; all beating their breasts, and weeping in the silence of their grottos. Camöens has made an elegant use of these nymphs in the first book of the *Lusiad*.

Many are the paragraphs in the sacred writings, descriptive of the ocean. In the *Apocalypse*, how sublime are those passages, where an angel is represented, standing one foot on the sea, the other on the land, with his hand stretching to heaven; when, at the sound of a trumpet, a burning mountain falls into the sea; a third part of which becomes an ocean of blood. Equally sublime is the passage, where St. John represents himself as beholding a new earth, and a new heaven, with the sea fading from existence.

Sometimes, while gazing upon the ocean, we meditate on the misfortune of Euripides, who lost fifty-six dramas by a shipwreck: and sometimes we reflect on the violent storm, which defeated the purposes of Justinian II. This emperor, remembering that hostilities had been practised against him by the natives of the Bosphorus, sent an army into their country for the purpose of destroying them. Some were slain by the sword; some were thrown into the sea; and a vast number burnt alive. When Justinian heard, however, that his soldiers had spared the children, out of regard to their tender age, such was the excess of his rage, that he ordered them to be brought to Constantinople, that he might enjoy the superlative delight of seeing them all massacred. Ships were despatched; 73,000 children were forcibly em-

barked; and they would all, assuredly, have perished by the sword, under the walls of the tyrant's palace, had not a storm arisen, soon after the ships had left the various ports, and drowned them. When this accident was reported to Justinian, he broke out into the most violent expressions of rage, that his thirst for revenge should have been so imperfectly gratified!

MERMAIDS.

Sometimes we almost fancy we behold Posthumus, sailing from Britain, and from Imogen, keeping the deck;

With glove, or hat, or handkerchief,
Still waving as the fits and starts of his mind
Could best express how slow his soul sailed on,
How swift his ship^a!—

Then, in the wantonness of our fancy, we see Oberon sitting

On a promontory;
And near a mermaid on a dolphin's back;
Uttering such dulcet and harmonious breath,
That the rude sea grows civil at her song^b.

A mermaid^c is not a more extraordinary animal than a monkey! Millions of animals, no doubt, exist in the bosom and at the bottom of the sea, which the eye of man has never seen; and which his imagination has not the power to picture. Even the insects of the Nile would take four men of science 250 years to classify.

Mermaids are mentioned by Pliny^d and Alexander of Alexandria^e: and that animals, resembling them, have been seen near Mozambique, Mombaza and Melinda, is certain. In the Straits of Bhering and near the isles between the two continents of Asia and America, they have also occasionally

^a Cymbeline, i. sc. 4.

^b Midsummer Night's Dream, ii. sc. 2.

^c Purchas's Pilgrimes, iii. p. 575.

^d Plin. Nat. Hist. vi. Horace alludes to one:—

Desinit in piscem mulier formosa superne.

Hence the fable of the Syrens. See Faerie Queene, B. ii. Cant. xii. st. 31.

^e Lib. iii.

been seen. Marolla^a relates, that Francis de Pavla was one day invited by the Queen of Zinga to fish for them in the lake Aquelindo, on the western coast of Africa. There he saw thirteen, and caught one. It had long black hair, and nails upon its fingers. It refused all food, and lived only twenty hours. There was one, also, it is said, seen by several persons on the rocks of Dorrygima in Errisbeg; after the ebbing of the tide. Mr. Evans of Cleggan, who saw it, describes it^b “as being about the size of a well-grown child of ten years of age; as having a bosom prominent as a girl of sixteen; a profusion of long dark brown hair; full dark eyes; hands and arms formed like the human species; with a slight web connecting the upper part of the fingers, which were frequently employed in throwing back her flowing locks, and running them through her hair. Her movements,” Mr. Evans continues, “seemed principally directed by the finny extremity. For near an hour she remained in perfect tranquillity in view of upwards of three hundred persons; until a musket^c was levelled at her, which having flashed in the pan, she immediately dived; and was not afterwards seen.”

A mermaid is, also, reported to have been seen in Hudson's voyage in latitude 75 deg. 7 min.; another at Haarlem^c; and the supposed hand of another was, for some time, preserved in the cabinet^d, belonging to the physic garden at Leyden. Similar objects have been seen at various times, and in various places^e; and though fables and false descriptions have been sufficiently abundant, that an animal, greatly assimilating with the upper part of the human form, exists in the sea, is too well established to be doubted with propriety.

^a Quart. Rev. xv. p. 145. ^b Galway Advertiser, Sept. 1819.

^c Misson, vol. i. p. 24.

^d Misson, vol. i. p. 18. Peacham's Complete Gentleman, p. 68-9. ed. 1661. In 1205, in the reign of John, a fish, somewhat in the shape of a man, is said to have been caught at Orford, in the county of Suffolk, and kept alive five months.

^e Blumenbach, Elements, 76. Lacepede, Hist. des Cet. p. 61.

THE OCEAN—REFLECTIONS.

NATURE often speaks with most miraculous organ ; and sometimes with force even equal to that of the Decalogue.—“If I ascend into heaven,” says the Hebrew poet, “thou art there ; if I take the wings of the morning and dwell in the uttermost parts of the sea ; even there shall thy hand lead me, and thy right hand hold me.” Coasting along the rocks of Portugal the imagination listens to the hymn of “Adeste Fideles ;”—along those of Sicily it rests upon the “O Santissima” of the Sicilian mariners ;—along the shores of the Adriatic, the soul inhales delight from the poems of Petrarch and Tasso ; and when gliding along the waters of Palestine, we recal that awful period, when the “earth was without form and void ; and when darkness sat upon the face of the deep.”

The ocean,—a solitude more solemn and awful, than that of mountains, forests, or deserts,—penetrates the soul with a spirit of devotion. Every agitation produces new beauty, or new wonder ; the miracles of the firmament are reflected in every wave ; in the unceasing restlessness of which we recognise the ever-marching progress of time : and, as the waves gradually accumulate at a distance, seeming to collect their strength in their approach to the shore, and fall on the beach in the form of a semicircular cascade, contemplation seems to have the power of producing ambrosial slumbers ; and, silently whispering to the imagination, that the soul is of etherial origin and of eternal duration, we seem, for a moment, to be, (like Enoch,) in the road of translation to heaven.

Justin Martyr delighted, as he informs us in his Dialogue with Trypho the Jew, to meditate on the sea-shore. As he

* Gen. i. v. 2.—“The Christian religion,” said Pope Clement XIV., “is like the firmament ;—the more diligently you search the latter, the more stars you will discover. It is like the ocean, the longer you regard it, the more immeasurable it will appear to you.”

was one day doing so, he was met by a venerable old man, who, entering into discourse with him on the philosophical doctrines of Plato, unfolded to him the superior excellencies of Christianity. This led to his conversion and subsequent martyrdom.

Walking, one calm summer's evening, by the sea-shore, on the coast of Caernarvonshire, meditating on the Deity, on Nature, and on mankind, Colonna reposed himself on the beach, overhung by the cliffs of Penmaenmawr: and meditating on many of the events, which had given a colour to his imagination, and a tone to his judgment, he found, after mixing with many orders and descriptions of men, that the following were among the melancholy results of his observation and experience:—that wisdom is often obliged to be solitary; and that men of delicate feelings, purity of mind, and refinement of humanity, are, for the most part, martyrs to events, they have no force to control:—That to speak of things, as they are, and to relate circumstances, as they occur, is beyond the capacity of ninety-five men out of an hundred; for most men blend falsehood with truth so carelessly, or so maliciously, that to separate the one from the other is more difficult, than to divide the tintings of Augustan marble. As a companion to which, we are fated to lament, how large a portion of mankind are credulous enough to believe any thing; envious enough to wish any thing; and malicious enough to say any thing. And that, in this awful suspense of truth, it is a luxury of the highest order to have an enemy of a noble mind; and a prophesy of immortality itself, to be able to walk erect, during a long progress of adversity. For wretched,—pre-eminently wretched,—are those, who stand, poor and friendless, on the brink of the grave, without the golden consolation, arising from a life of excellent intentions.

Years do not always bring experience; and youth, for the most part, is more the season of virtue, than manhood: for, —with shame be it spoken,—for one crime which love con-

mits, the desire of fame, of wealth, and of distinction, commits ninety, and an hundred, and a thousand at the end of those.

Some men speak truth with as worthless an intention, as others speak falsehood : and while some would be sincere, if it appeared to be their interest ; others would be honest, if they dared to be poor. Some lose the world's esteem more by their sentiments, than their actions ; others more by their actions than their sentiments : but more than both from their views being misconceived, or their motives misunderstood. Men fall out readily with those, with whom fortune falls out first ; but divine is the allegory of Homer, where he describes the children of Jupiter, flying after Injustice, and accusing her at the throne of heaven. As a recompense for this invidious cruelty of mankind, the solitude, which visits the cultivated mind in misfortune, is like the solitude of a man, who makes his pilgrimage to Jerusalem in the society of himself. A sweet and peaceful constancy unfolds new perceptions of beauty ; and he feels himself in possession of a wealth, far more intrinsic than all the golden tripods, that decorated the temples of Apollo or Jupiter Ammon : health ; imagination ; judgment ; and consciousness of virtue.—Blest with these, Fortune scatters over his regrets the veil of oblivion ; Time sheds lustre over his “snowy locks ;” Fame erects to him a monument ; Honour sketches the design ; and Justice prescribes, and dignifies the epitaph. Retiring from life with pleasure, with gratitude, and expectation,

In happier scenes to dwell,
He bids the cheerless world farewell.

The rising and setting of the sun ; the splendour of Orion in a night of autumn ; and the immensity of the ocean,—far beyond the pencil of painters, or the imagery of poets,—awaken ideas of power, awful and magnificent. Raised above the level of human thought, the soul acknowledges a wild and terrible grandeur ; while, recognising in the heavens, a

Sea, covering sea,
Sea without shore; ———

Chaos seems, as it were, to have yielded to order; and infinity, in one solemn picture, astonishes every faculty of the mind. But,—

—— Who shall tempt, with wandering feet,
The dark unfathomed infinite abyss,
And through the palpable obscure find out
His uncouth way, or spread his airy flight,
Upborne with indefatigable wings,
Over the vast abrupt!

In the ocean we contemplate a Being, capable of measuring all its waters “in the hollow of his hand;” and who seems to our finite imaginations to have exercised, in forming it, the greatest possible exertion of omnipotence. Philosophy itself acknowledges, in its contemplation, all the fire and enthusiasm of poetry. In man, and in the works of man, we observe no permanent order. The laws of Nature, on the contrary, for ever are the same: operating with equal constancy, whether in the Scythian, the Atlantic, or the Indian; the Antaretic or Pacific.

When the waves swell with storms, the sky darkens with clouds, and rocks reverberate, till echo wearies in repeating their sounds; how vast is the conception of a power, alone capable of commanding obedience to his mandate:—

“ Silence, ye troubled waves; and thou, deep, peace!”
Said then th’ omnific word;—“ your discord cease.”

Hushed to repose, a calm and sedate majesty glides, as it were, upon the azure; the spirit of the ETERNAL seems to “move upon the face of the waters;” while every wave recoils to the beach in murmurs, seeming to modulate a hymn, more sacred even than the orisons of a catholic virgin.

SUBLIME SOUNDS;—BEAUTIFUL SOUNDS.

Not the larger objects of landscape only have the power of administering to our pleasure:—earths and stones^a, their component parts, possess the same faculty; if we begin by investigating the first principles of geology, and finish with the conclusion, that the entire substance of our globe is metalline, and consequently a combustible compound. But the subject, I am aware, is uncongenial to your taste; I shall, therefore, turn to the consideration of those sounds, odours, and colours, which, contributing with more or less effect, serve to increase those general sensations of harmony, which are received from the various objects and appearances of Nature.

Who has not listened, with satisfaction, to the song of the lark, the hum of bees, and the murmuring of rivulets? Mæcenas was cured of continual watchfulness by the falling of water; and Pliny relates an anecdote of a Roman nobleman, who would recline upon a couch beneath one of his beech trees, and be lulled to slumber by the falling of rain. Of a fine summer's evening, too, how delightful is it to pause upon the side of a hill, which overlooks a favourite village, and listen to the various sounds, which come softened by the distance!

If some sounds are beautiful, many are there, also, which assume the character of sublimity; and some, which partake the nature of both. Such are those gentle breathings of the wind, after a storm, resembling sounds produced from the combustion of hydrogen gas; and which Gray, with much felicity, compares to the voices of “Æolian harps^b,” ad-

^a In some districts of Peru the Indians have no idea of stones. When any of them therefore, voyage to Borja or Lamas, they are filled with admiration at the sight of them; picking them up, and preserving them for a time, as if they were diamonds.—Father Sobreviela's Journey to the Lake of Cocama, p. 10. State of Peru, 1805, 4to, p. 420.

^b The effect of the Æolian harp seems to have been not unknown to Socrates:—

mitting of agreeable interruptions, like the cadences, which divide one harmonic period from another. To such sounds Mason alludes in the following passage:

- Can music's voice, can beauty's eye,
Can painting's glowing hand supply
A charm, so suited to my mind,
As blows this hollow gust of wind ; .
As drops this little weeping rill ;
Soft trickling down the moss-grown hill ?
While through the west, where sinks the crimson day,
- Meek twilight slowly sails, and waves her banners grey.

Those notes, which are, at intervals, heard from animals and birds, are equally gratifying to the soul. "The wild dove," says an Arabian poet^a, "soothes me with her notes ; like me she has a dejected heart."

Of those sounds^b, which partake of a sublime character, what can be more truly so, than the falling of cataracts, the rolling of thunder, the shrieks and cries of marine birds ; or the roaring of the woods at midnight, from which, as Lucretius observes, man first taught himself music^c :—the deep howlings of the storm, occasionally subsiding into a general hush ; and those analogous sounds, with little or no definite meaning, which Ossian calls the "spirit of the mountains," and to which Virgil alludes in his fifth Bucolic^d :—

———— Sounds that make
Succeeding silence still more awful^e !

———— Strings, stirred with the warbling wind,
That wrought both joy and sorrow in my mind.

Ruines of Time, l. 612.

^a Serage Alwarach.

• ————— Many are the notes,
Which in his tuneful course the wind draws forth
From rocks, woods, caverns, heaths, and dashing shores.

Wordsworth.

^c In another place he says, that man learned music from the language of birds :—
• At liquidas avium voces, &c.

• Lib. v. l. 1379. Also Georg. i. 356.

^d Nam neque me tantùm venientis sibilus Austri,
Nec percussa juvant fluctu, &c.

Ecl. v. l. 82. •

• Thomson has a fine passage, "a boding silence reigns," &c.—*Summer.*

In Fingal's Cave in Staffa, among the Highlands, there is a hole below the water, which at every flux and reflux of the tide makes a melodious murmur; on which account the peasantry call it by a name, meaning "the Cave of Music." At spring tide the waves roll into this cave with great force; and each wave reverberates as it rises and falls.

Those intermittent sounds, too, which are heard among the clefts of desolate rocks, are equally gratifying to the ear of those proud and elevated spirits, who derive pleasure from all that is wild, grand, and magnificent. Nothing can be more productive of sublime emotion, than the roar of the ocean against the rocks of St. Kilda, the pillars of Fingal, or the perpendicular cliffs of Penmacnemawr^a. Sounds, heard with equal effect near the chapel of St. Mildred, where the rocks form themselves into immense rampires; and where, in the dashing of the waves, the sea appears, as if it were captivated by the music of its own roar.

The fine semicircle, in which this chapel is situated, appears, in some measure, to resemble the bay of the sea, encompassed on three sides with steep and gigantic rocks, called by the Swedes Odin's Hall. In the times of Gothic barbarism, as we are informed by a celebrated Swiss philosopher^b, men "who were either sick of diseases, esteemed mortal or incurable, or had grown infirm with age, and were past all

^a Ezekiel seems to have had a transcendent idea of the music of waters; "*the glory of the God of Israel came from the east, and his voice was like the noise of many waters; while the earth shone with his glory* *." In his vision of the glory of God †, the movements of the cherubim of angels are again likened to the sound of waters; and in the Apocalypse ‡ there are several similar passages.

^b Or rather by Sir Wilkiam Temple, from whom the Swiss philosopher seems to have taken the account. Vid. *Miscellanea*, Part ii. Essay iii.

* Ezekiel, ch. xlii. v. 2.

† Ez. ch. i. v. 24.

‡ Rev. c. i. v. 5. xiv. v. 2. xix. v. 6.

military action, fearing to die meanly and basely, as they esteemed it, in their beds, usually caused themselves to be brought to the nearest of these rocks; whence they precipitated themselves ^a into the sea. Hoping, by the boldness of such a violent death, to renew their claim to admission into the Hall of Odin; which they had lost by failing to die in combat, or by arms."

There is an immense aperture in one of the Norwegian mountains, called the Seven Sisters; through which the sun is frequently seen rising by sailors at sea ^b. Near the source of the Langavi in Chili, also, is in an oval cavern, penetrating through an entire mountain. A spectator, standing in the west, sees the sun rising through, even before its rays have touched the tops of the Andes ^c. In another part of Chili ^d the Mendoza has forced itself through an entire mountain, now called the bridge of the Luca: and on the Maule is an insulated mass of white marble, excavated into the form of an arch: which, constantly washed by the sea, is the resort of sea wolves, who make its womb resound with their terrific howlings.

Carpini relates, that on the banks of the Tartarian Seas, there is a mountain, which has a hole, completely perforated through its girdle. In summer the noise of the wind, issuing through this perforation, is a mild and gentle murmur; in winter such vehement tempests are heard, that few travellers venture to approach. There is, also, in New Zealand a rock with an immense opening through its entire body; forming a stupendous arch towards the sea; at high water the waves pass through it. There is a similar one, too, in the Mauritius, called the "Souffleur," (the Blower). A

^a Herodotus relates, that, in the Tauric Chersonesus, many of the temples of Artemis were situated on the top of high rocks; and that, it was the custom of the priests, when any foreigners were wrecked on the coast, to throw them from the cliff into the sea, as an offering to their deity.

^b It is 150 feet high and 3000 feet long. Vid. Pontoppidan, i. 176.

^c Travels in Tartary, c. xxiv.

^d Molina, i. p. 49.

similar perforation may be observed in a rock at Worn's Head near Rosilly, in the county of Glamorgan. From the top of that rock is seen one of the sublimest scenes in South Wales. Nothing can be more delightful, than the sea, sleeping in the Bay of Rosilly, in summer; and nothing more terrific, than the roaring of the winds and the dashing of the billows, in autumn and in winter.

There is a whirlpool near the Isle of Jura, on the west coast of Scotland, which may be heard at a great distance; resembling the sound of a multitude of chariots. "On the shores of Argyleshire," says Campbell, "I have often listened with delight to the sound of this vortex, which creates a fine and magnificent effect." During the storms on Mount Bogdo^a, a distant murmuring is heard as of many hundred voices, joining in prayer. The Calmucs have many fables attached to this mountain in consequence; and they esteem it the abode of saints, who are continually engaged in singing spiritual hymns.

Sounds like these, heard among the lonely recesses of the Highlands, or on the shores of the Adriatic and Ionian Seas, have the effect of rendering the inhabitants peculiarly alive to the errors of superstition^b. Every one has read of the effects, which the syrens^c are reported to have had on the

^a Pallas. South Russia, ii. 182. 4to.

^b "The singular connection of causes and effects makes superstition less to be wondered at, particularly amongst the vulgar; and when two facts, naturally unconnected, have been accidentally coincident, it is not singular that this coincidence should have been observed and registered, and that omens of the most absurd kind should be trusted in. In the west of England, half a century ago, a particular hollow noise on the sea coast was referred to a spirit or goblin, called Bucca, and was supposed to foretel a shipwreck; the philosopher knows that sound travels much faster than currents in the air—and the sound always foretold the approach of a very heavy storm, which seldom takes place on that wild and rocky coast without a shipwreck on some part of its extensive shores, surrounded by the Atlantic."—*Davy*.

^c *Odys.* v. 30. Bryant esteems them Cuthite priestesses, residing in temples erected on the coast of Campania.—*Analysis*, vol. ii. p. 17. Rollin appears to think that it is a mere allegory; indicating, that there are pleasures, which seem innocent, and yet are dangerous.—*Vid.* Belles Lettres, i. p. 397.

seamen, voyaging near the Cape of Pelorus*, in the Island of Sicily; whose vocal charms no one, but Orpheus and Ulysses, was capable of withstanding. Martial says, they gave a pleasing pain; a cruel pleasure; which proved an agreeable destruction to travellers. Hence Martial calls their music,—

Blandasque mortes gaudiumque crudele.

The painters represented one as singing; the second as playing on the flute; and the third as playing on the lyre. Claudian insists, that they inhabited harmonious rocks; and that the sailors lost all desire of saving their vessels; but were wrecked without regret, and expired in raptures.

INHABITANTS OF PICTURESQUE COUNTRIES ADDICTED TO SUPERSTITION.

THE inhabitants of picturesque countries have always been remarkable for a love of the marvellous and mysterious; hence superstition has long been remarked, as forming one of their distinguishing characteristics. There is scarcely a village, a grove, a fountain, or a cavern, in the provinces of Gascoigny and Languedoc, that the peasants do not people with fairies. The natives of Savoy, the Pyrenees and the Apennines, as well as those, who inhabit Mount Taurus and the Caucasus, indulge in those superstitions, which seldom fail to infest a mountainous country. The peasants of Wales and the Highlanders of Scotland, in the same manner, are remarkable for their belief in supernatural agency.

Many of these superstitions are fine subjects for the painter and the poet;—subjects which acquire their interest from the ignorance of the natives, as the ancient aqueducts owed all their grandeur to an ignorance of their architects, in the elements of hydrostatics. The imagination delights in creating a fanciful picture of an old shepherd, in the pastoral cliffs of mountains, assembling round his hut a group of companions,

* Now called Capo di Faro.—Vid. Strabo, lib. v. Virg. *Æn.* lib. v. 864.

who, in breathless wonder, listen to his awful relations; amuse themselves in marking the varied linings of the clouds; or, in fancying, they behold deceased friends and relatives borne on the winds, chasing airy deer from mountain to mountain, and from rock to rock.

In the retired valleys of Aberystwith, the inhabitants, surrounded by mountains, still retain the belief in the existence of fairies. In these valleys they are made to assume a more doubtful character, than is usually allotted to them. They are believed to show themselves at all hours; but in the night oftener than in the day; and in the morning and the afternoon more frequently, than at noon. Sometimes they are supposed to appear in companies with music; soft and agreeable; but in a measure so eccentric, that no one can measure it. They are not unfrequently, too, attended by a leader, larger than the rest: and, after moving for a long time,

----- to and fro,
Then all at once in air dissolves the wondrous show!

They appear to an odd number of persons, rather than to an even one. Sometimes they carry human skulls with corps candles, placed in the eye-sockets: they are supposed to hear almost every word that is said, let the distance be ever so great; and to take men and children in the night from one place to another. Sometimes they appear like grown men; now like little children; and occasionally in the form of sheep: sometimes gliding along the tops of the woods; at other times dancing on the summits of the mountains; and not unfrequently sailing among the clouds.

These little ideal beings resemble the Larvæ of ancient Rome; and the Fataë of modern Italy: and the Persians give them a country to live in, answering to our fairy-land*. No one will think them beneath admiration, who remembers the Fata Mauto of Ariosto; the Floure and Deafe of Chaucer; the Gloriana of Spenser; Shakspeare's Midsummer's Night's

* In Persia they are called PEËI; in Arabia, GINN.

Dream; Drayton's *Nymphidia*; and Wieland's *Oberon*. Milton, too,—even, the sublime Milton—has stooped to celebrate

- Those fairy elves,
Whose midnight revels by a forest side,
Or fountain, some belated peasant sees,
Or dreams he sees; while overhead the moon
Sits arbitress.

Collins has exercised the powers of his fancy on subjects of this sort, and has celebrated many a witch-told tale and rural superstition in strains of the richest poetry. That descriptions of this kind, and the circumstances which gave them birth, should be calculated to exalt the mind to sublimity, will be doubted by no one, conversant in the mythology of the Celts, or in the creed of Scandinavia^a.

The songs of birds, the whisperings of an autumnal gale, and the murmuring of the rivulet, are sounds truly gratifying to an elegant ear: the roar of the ocean, and the rolling of thunder, assume deeper and sublimer characters. What can more affect the imagination, than to behold the lightnings play over the woods from the mountains overlooking the Glasslyn; and to hear the thunder rolling above, and the echoes rebounding from one solitary winding to another?

During a thunder-storm, the Jews open their doors and windows; as it is in a storm, they expect the coming of their Messiah. The Catholics of Suabia and other districts of Germany toll the bells of their churches to deprecate the effects of lightning; and in Senegal, there is a tribe, who sit at the doors of their huts, and take unwearied delight, in seeing "the spirit of the world" dart along their plains and mountains of sand.

^a "The inventive talents of the Greeks," says Sir William Jones, "never suggested a more charming allegory, than the lovely family of the SIX RAGAS each of whom is a genius, wedded to five Raginis, and father of eight little genii, called Putras. The fancy of Shakspeare, and the pencil of Albano, might have been finely employed in giving speech and form to this assemblage of new aerial beings, who people the fairy-land of Indian imagination."

Sometimes the grandeur of nature appears of a character, so transcendent, that words are inadequate to expression ! If delight—a sober and a sacred delight—accompanies every contemplation of the natural philosopher ; whether the subject, on which he meditates, be a mineral, a plant, a moth, a camel, a man, or a planet ; some scenes there are, which, awakening moral, physical, and classical associations, engender a language in the heart, which, preserving the life, the spirit, and the beauty of poetry, would, were it capable of being elicited in sound, afford so true a character of the mind's divinity, that even Atheists would acknowledge, that conviction had at length conquered their idle speculations. The want of associations, like these, makes every object mean and comparatively dull.

Petrarch loved to listen to the solemn music of the sea ; and to contrast the hoarse rushing of its wintry billows with the gentle lavings of the summer's wave : Burns prayed for a cave, where the winds and the ocean might drown all memory of his misfortunes, and lull him to forgetfulness : while nothing so much delighted the fancy of Rousseau, as to recline upon the borders of the Lake of Bienne ; where, falling into a gentle sleep, he recognised the sound of the waters, without permitting its murmurs to disturb his repose.

Tell me, my lute, can thy fond strain
So gently speak thy master's pain ;
So softly breathe, so humbly sigh,
That though my sleeping love shall know,
Who sings, who sighs below,
Her rosy slumbers shall not fly^b.

^a " There is hardly any earthly subject," says Burns, in one of his letters, " gives me more, I do not know if I should call it pleasure,—but something, which enraptures me,—than to walk in the sheltered side of a wood in a cloudy winter day, and hear the strong wind howling among the trees, and raving on the plain. It is my best season for devotion ; and my mind is wrapt up in a kind of enthusiasm to HIM, who, in the pompous language of the Hebrew Bard, ' walks on the wings of the wind,' "

^b R. B. Sheridan.

THE LANGUAGE OF BIRDS.

THE language of birds is the most ancient of languages.

THE SOUTH AMERICAN PARTRIDGE sounds in the forest *Dura-quaura*.

THE SCARLET COTINGA has no song; is solitary, and utters a monotonous whistle, which sounds like *Guet*; the POMPADOUR COTINGA has a hoarse voice, like *Wallababa*.

THE HONTOU is heard at daybreak, in the most retired recesses of the forest, articulating, in a mournful tone, *Hontou, hontou*.

THE BOOBOOK of Australia is heard every night in winter, uttering a cry, corresponding with *Buck, buck*; while the common note of the AMERICAN BITTERN is *Dunkadoo*.

THE WHITE SCHREECH-OWL, during sleep, makes a noise, resembling the snoring of a man; the BELTED KING-FISHER's voice is not unlike the twirling of a watchman's rattle; the RED-BELLIED WOODPECKER's note reminds one of the barking of a little dog; the MARSH-TITMOUSE makes two notes, like the whetting of a saw: and the usual note of the INDIGO-BIRD is a sharp chirp, like the sound of two hard pebbles together.

THE VOLATILE THRUSH, of *New South Wales*, makes a loud noise like that caused by a razor-grinder at work; the MARSH-WREN makes a low crackling sound, like air-bubbles forcing their way through boggy ground, when trod upon: the notes of the NASHVILLE WARBLER resemble the breaking of small dry twigs, or the striking of small pebbles of different sizes smartly against each other for six or seven times: *Flamingos* direct their flight by the sound of *Tô-cô-cô*.

THE family of GOAT-SUCKERS have a remarkable phraseology: one species pronounces *ha, ha, ha, ha, ha*; *he, he*; each note lower and lower, till the last is scarcely heard: another alights at your foot along the road, crying "*Who-are-you, who-who-who are you.*" A third species seems to command you to

"*work-away-work-work-work-away.*" Another cries, "*Willy-come-go, Willy-Willy-Willy-come-go.*" And a different species says, "*Whip-poor-Will, whip-whip-whip-poor-Will.*"

The RED-EYED FLY-CATCHER calls out, "*Tom Kelly! whip-Tom-Kelly.*" Another bird, in the same hemisphere, cries, "*chuck-Will's-widow.*" The TOUCAN, called by the Indians Bouradi, makes a noise like the yelping of a small puppy, and seems to say, "*pia-po-o-co.*"

The MARYLAND YELLOW THROAT says, "*whitititee, whitititee, whititidee,*" pausing for half a minute, and then repeating its notes as before. The PEWIT FLY-CATCHER sits on a projecting twig, calling, "*pe-wèe, pewit-titee, pewèe.*" This he will sing for a whole morning, darting every now and then after insects, and returning to the same twig.

The SUMMER RED-BIRD says, when any one approaches, "*chicky-tucky-tuck, chicky-tucky-tuck.*" The GREAT-HORNED OWL cries, "*waugh-o! waugh-o!*" and sometimes his notes resemble the half-suppressed screams of a person throttled or suffocating.

The GREAT CAROLINA WREN has two songs as it were; one "*chirr-up;*" the other "*sweet-William, sweet-William.*" The RED-START sings, "*lette-whee-lette-whee-whiz-whiz-whiz.*" The BARRED OWL, "*whah-whah-aa.*" The RED-WINGED STARLING, "*couk-quer-rée;*" and others like the filing of a saw.

The AMERICAN AVOSET flies along shallow pools, crying, "*click-click-click.*" The KNOB-HONEY-EATER, of Australia, repeats the words "*poor-soldier,*" and "*four-o'clock,*" very distinctly; another bird of the same country says something like "*cookaycock;*" and another calls out, "*dell-bird.*"

The BLACK-THROATED BUNTING has five notes; "*chip, chip, che-che-chè.*" The WOOD PEWEE FLY-CATCHER loves to sit on the dead branches of trees, feebly calling out, "*Peto-wây; Peto-wây; pee-wây.*" The SELF-PALMATED WILLET, of New Jersey and New York, loudly and shrilly reiterates, "*pill-will-willet; pill-will-willet.*"

The KENTUCKY WARBLER's notes are loud, and in threes; "*tweetle, tweetle, tweetle.*" The PIED-OYSTER CATCHER, "*whEEP, whEEP, whEEP.*" The YELLOW-BILLED CUCKOO, "*hōwe—hōwe—hōwe—hōwe—hōwe,*" and "*hōwe—hōwe—hōwe—hōwe—hōwe.*"

The common notes of the STORMY PETREL is "*weet-weet;*" but of a dark night they resemble the syllables, "*patrèt-tu-cuk, cuk, tu tu;*" laying its accent on the last syllable *tret*.

But of all the inhabitants of the forest, or of the water, none cause so great an astonishment, we are told, as the toll of the CAMPANERO. When all other birds are silent, the forest is still checked by this bird. "You hear his toll," says Waterton^a, "and then pause for a minute; then another toll, and then a pause again; and then a toll, and again a pause. Then he is silent for six or eight minutes, and then another toll, and so on. Orpheus himself would drop his lute to listen to him; so sweet, so novel, and romantic, is the toll of the pretty snow-white Campanero. He is never seen to feed with the other Cotingas; nor is it known in what part of Guiana he makes his nest^b.

^a Wanderings in South America, p. 119. 4to.

^b CALLS OF BIRDS.

White-throat, <i>Tsé.</i>	Babillard. <i>Clacking</i> , like the noise of
Linnet, <i>Gücher.</i>	a mill;—hence called, in Ger-
Gold-finch, <i>Tziflit</i> or <i>stichit.</i>	many, the <i>Little Miller.</i>
Black-Redstart, <i>Fitza.</i>	Gowry-Bird, <i>Deguay.</i>
Snipe, <i>Maicherai.</i>	Grenadier, <i>Dib, dib.</i>
Wren, <i>Tzerr, tzelzererr.</i>	Amboyna Parrot, a sharp whistle and
Yellow-Wagtail, <i>Sipp, sipp.</i>	cry, like <i>Gaick.</i>
Great Butcher-Bird, <i>Guirr, guirr.</i>	Blue-faced Parrot, <i>Guirr, guirr.</i>
Crested Tit, <i>Garrky.</i>	Whiskered Parrot, <i>Gaie, gaie, gaie.</i>
Missal-Thrush, <i>Iis, r, r, r.</i>	Golden Oriole, <i>Ye, puhlo.</i>
Wry-Neck, <i>Gui, gui, gui, gui.</i>	Quail (FEMALE), <i>Verra, verro,</i> fol-
Cole-Tit, <i>Tzip-teune.</i>	lowed by <i>pieverois.</i>
Marsh-Tit, <i>Diar, diar, tritzi, ailtz,</i>	— (MALE), <i>Verra, verro, pupu-</i>
<i>ailtz.</i>	<i>pupu.</i> When alarmed, <i>Guillah.</i>
Greater-Tit, <i>Fick, fick, tzizerr;</i> also,	Kestrel, <i>Kle, kle;</i> sometimes in con-
<i>Sitzida, sitzida, stiti, stiti.</i>	tinuous succession.
Roller, a harsh croaking <i>crag, crag</i>	Field Pipit, <i>Tsirru</i> and <i>datsida.</i>
<i>cragg.</i>	Liver-brown Finch, <i>Tsā.</i>
Spotted Water-Hen, <i>Sig.</i>	Common crane, <i>Arop, schnarrp.</i>

BIRDS possess so highly an imitative faculty, that they can be taught the language of men, as well as the melodies of artificial music. Beasts have no such power; and yet they are not totally unsusceptible of musical impressions; as have frequently been seen in cats, dogs, horses, elephants, and rattlesnakes. Without giving credit to the fables of Ælian, or to the fancies of Schotteus, many histories are related of the susceptibility of animals, which are attested by credible witnesses, and recorded by writers of indubitable authenticity.

The voices of birds may be divided into croaking, chattering, clucking screaming, and singing. The note of the RAVEN is hoarse, and disagreeable; yet it may be taught to speak and to sing after the manner of men. The MAGPYE, which has a natural chattering, may be taught after the same manner; also the STARLING, the primitive language of which is harsh and rather discordant. The cry of the OWL is solemn: it calls to courtship:—such, too, is the object of the CUCKOO; when in a style agreeable and mellow, yet monotonous, it announces the return of spring. The cooing of TURTLES is exceedingly soft: the tears, they shed, endear them to our best affections. The PLOVER allures the dog and its master from her nest. Flying from her home, she endeavours to decoy by her cries and wailings. When near her nest, she ceases to cry; overcome with fear, or endeavouring to delude by an apparent indifference.

As the smallest insect has the greatest strength in proportion to its size, and winged insects the greatest speed in flight,

CALLS OF BIRDS (continued).

Greek Partridge, *Catzibis*.

Tit-Lark, *Tzia, zia, tlia*.

Malaga Finch, *Tsiapp*.

Dunnock, *Tchondi, hondi, hondi*.

Blue-breast, *Fide, fide*, and *Tac, tac*.

Purr, *Hidutzi*.

Red-crescented Parakeet, *Gœur, gœur*.

Red-crested Cockatoo, *Aïdi, miaé!*

Great red-crested Cockatoo, *Ter-tinque*.

Arbour Bird, *Duk, dak! hyovie, hyovie!*

birds have a louder voice in reference to their dimensions than any other species of animal. The voice of the **BRASILIAN ANHIMA** is exceedingly loud: that of the **BITTERN**, deep and solemn, is heard only in the days of its liberty: in captivity it is silent:—while the cry of the **COCK OF THE WOOD**, which has been compared to an explosion, is succeeded by a noise like the whetting of scithes.

The cries of marine birds of a summer's evening, on a bold and rocky coast, are peculiarly gratifying to the imagination. Swelling upon the breeze, the higher notes of the **GULL**, the tenor of the **AUK**, and the bass of the **CORMORANT**, united to the murmur of the ocean, echoed from the rocks beneath, form one of the most curious and solemn concerts in Nature.

The **BRASILIAN PARRAKEET** is one of the most beautiful and loquacious of birds: the **BLUE BIRD** of the Alps not only sings delightfully, but whistles and speaks: the redwing, silent and insipid, as it is, in our climate, sings in the north in a most agreeable manner: while the **ORPHEUS** (the mock bird) of America has the faculty of imitating every sound, whether of bird, or of beast, in its neighbourhood. We are told, that it will allure the thrush, or any other bird, with the note of its mate; and that when it comes near, it will frighten it with the scream of an eagle. Its natural notes are rich, soft, and various; and not unfrequently characterised by an agreeable solemnity. This bird, as well as the **NORTH AMERICAN FINCH**, sings as much by night as by day: and Captain Cook says, that when he was off the coast of New Zealand he was charmed beyond measure with the songs of birds, which sung during the whole night in the woods, that beautify the shores of that—till lately—unfrequented island. The **CHIANTING THRUSH** is said to be the only bird in the vast empire of China, that has anything like song^a; while the **PASODA THRUSH** is the most delightful chorister in India.

^a Pennant's Faunula of China, vol. iii. p. 199.

The CARDINAL of America, though an aquatic, is as melodious as any bird in Germany or France; while the POLYGLOT of Mexico^a has the most exquisite note of any bird on the American continent.

There are several delightful singing birds in the north of Europe. In Finland the TETRAO UROGALLUS^b, which is as large as a turkey, perches upon a tree and sings all the night. Its song lasts a minute at a time. In Lapland there is a mocking bird, called the "HUNDRED TUNER^c." Its size is that of a robin; and on the centre of its breast it has a yellow spot, fringed with white, and surrounded with blue: but the finest singing-bird in that country is the *Emberiza geniclos*^d. It sits on the willows growing on the banks of rivers. In Sweden the nightingale of the north is called the *MOTACILLA TROCHILUS*; and the BLUE-THROATED WARBLER has a beautiful plumage, and a tone surpassing that of the Italian nightingale.

No language appears to be so indicative of truth as that of birds. It appears, indeed, impossible that they should speak any thing but truth. What lover of music, but is charmed with the various modulations of our own singing birds? The sweetness of the throstle; the cheerfulness of the skylark^e; the mellowness of the thrush^f; the imitative talent of the

^a "In caveis quibus detinetur," says Hernandez, "suavissime canat; nec est avis ulla, animalve cujus vocem non reddat luculentissime et exquisitissime emuletur."—*De Avibus N. Hisp.* c. 20.

Molina says the thrush of Chili is equal to the centzontlatotle of Mexico.

^b Acerbi, v. i. p. 280, 4to.

^c Clarke, *Scandinavia*, p. 355, 4to.

^d Acerbi, v. ii. p. 244, 5.

^e The lark is a very common bird in Sweden. "The lark," says Linnæus*, "was my companion all the way, flying before me, quivering in the air:—

"Ecce suum *tirile*, *tirile*, suum *tirile* tractat."

^f The thrush has no general song; each bird having a modulation peculiar to itself. Whatever it sings seems to be the voluntary effusion of the moment.

* *Lachesis Lapponica*.

bull-finch^a; the varied and familiar language of the red-breast, endeared to us, from our childhood, by so many agreeable associations; the wood-lark, priding herself in being little inferior to the nightingale; and sheltering her home in lair-ground, under large tufts of grass, to shelter her from the cold. The vivacity of the wren, forming her nest with dry leaves and moss, among hedges and shrubs, encircled with ivy; and the soft note of the linnet, building upon heaths, with roots, and among thorns with moss, and subject to the disorder of melancholy! Not one these of birds breathes a single note, that is not listened to with pleasure.

Happy commoners!

That haunt in woods, in meads, in flowery gardens,

Rifle the sweets, and taste the choicest fruits,

Yet scorn to ask the lordly owner's leave^b.

But what bird, lute, or harp, shall we compare with the nightingale of Europe and of Asia? The favourite bird of Sophocles and Tasso; and the subject of many an Arabic and Persian allegory. Pliny^c has described the effect of this bird's note, with appropriate warmth; and Walton, a writer of genuine feeling and simplicity, has celebrated it in the truest measure of applause:—"He, that, at midnight, when the labourer sleeps securely, should hear, as I have heard, the clear air, the sweet descant, the rising and falling, the doubling and redoubling of her voice, might well be lifted above the earth, and say, '*Lord! what music hast thou provided for*

^a Oct. 16, 1830. Heard in Prince's Street, Hanover Square, a bull-finch pipe Der Freischütz and other tunes; and a German canary, which sung according to musical notes.

^b June 9, 1832. Saw a most beautiful work of art, executed in wood, in alto relievo, by DEMONSTREUIL, representing a female bird, feeding her young in her nest. It is cut out of a solid block. At the foot of the tree is the male bird, with ruffled plumage, opposing the approach of a lizard. This is the most beautiful work of the kind, perhaps ever carved.

^c Lib. x. c. 19.

thy saints in heaven, when thou affordest bad men such music upon earth ^a.”

Kircher, in his *Universal Harmony* ^b, endeavours to reduce the notes of the nightingale to a musical scale ^c. But no

^a See also a passage in Sylvester's *Du Bartas*; beginning—

All this is nothing to the nightingale!

Breathing so sweetly, &c.

The Nightingale has, of all birds, a voice of the greatest harmony, variety, and compass. It unites the talents of all the singing birds, and succeeds in every style; sixteen different burdens may be reckoned in its song, well determined by the first and last notes; it can sustain this song uninterrupted for the space of twenty seconds, and the sphere which its voice can fill is at least a mile in diameter. Song is so peculiarly the attribute of this species, that even the female possesses it, less strong and varied, it is true, than that of the male, but otherwise entirely resembling it; even in its *dreaming* sleep the nightingale warbles. What peculiarly constitutes the charm of this bird is, that it never repeats its song like other birds, but varies at each burden or passage; and, even if ever it resumes the same, it is always with new accents and additional embellishments. In calm weather, in the fine nights of spring, when its voice is heard alone, undisturbed by any other sound, nothing can be more ravishing and delightful; it then pours forth, in their utmost plenitude, all the resources of its incomparable organ of voice.—*Cuvier*;—*Griffith*.

^b Lib. i. c. 14.

^c “Twenty-four different strains or couplets,” says Bechstein, “may be reckoned in the song of a fine nightingale, without including its delicate little variations; for among these, as among other musicians, there are some great performers and many middling ones. This song is so articulate, so speaking, that it may be very well written. The following is a trial which I have made on that of a nightingale in my neighbourhood, which passes for a very capital singer:—

Tiô, tiô, tiô, tiô.

Spe, tiou, squa.

Tiô, tiô, tiô, tiô, tio, tio, tio, tiz.

Coutio, coutio, coutio, coutio.

Squô, squô, squô, squô.

Txu, txu, tzu, txu, tzu, txu, tzu, txu, tsi.

Corror, tiou, squa pipiqui.

Zoxoxoxoxoxoxoxoxoxoxo, xirrhading!

Tsisisi, tsisisisisisisis.

Dxorre, dxorre, dxorre, dxorre, hi.

Txatu, txatu, txatu, txatu, tsatâ, tsatu, txatu, dzi.

Dlo, dlo, dlo, dlo, dlo, dlo, dlo, dlo.

Quio tr rrrrrrr itz.

Lu, lu, lu, lu, ly, ly, ly, ly, lié, lié, lié, lié.

Quoi, didl li lulylie.

Hagurr, qurr quipio !

Coui, coui, coui, coui, qui, qui, qui, qui, gai, gui, gui, oui.

Goll goll goll goll guia hadadoi.

Couiqui, horr, ha diadia dill si!

Quia, quia, quia, quia, quia, quia, quia, quia, ti.

Ki, ki, ki, iō, iō, iō, ioioioio ki.

Lu ly li le lai la leu lo, didl iö quia.

Kigaiigaigaigaigaiguiguigoigui couior dzio dxiopi."

The Greater Nightingale (*Motacilla Luscinia Major*). " Its call," says Bechstein, " is very different from the common nightingale; *hi! glack arr!* It seems, also, to pronounce *David*, *Jacob*, and generally begins its song by the latter word. If the song be complete, it consists of the following strains:—

Guia, gu, gu, gu.

Hajal, hajai, dzu, dzu, dzu, dsu.

Gorgué, guéguéguéguéh.

Hoa goigoigoi gui.

Dzicka, dzicka, dzicka.

Davitt, davitt, davitt.

Gocóck, Gocock.

Guedum, guedum, guedum, guedum, quei!

Gai, goi, goi, goi, guirr.

Golka, golka, golka, golka.

Hia, quiaguiaguiagui.

Glockglockglockglockglockglock.

Gueai, gueaigueai qui !

Goi, guaguaguagua guagui

Heid, heid, heid, heid, hi.

*Voi dada ! voi dada !*¹⁰

Gai, gai, gai, qui, quirr, quirr.

Hoi, quequeque qui

Hoi, gọi !"

The practice of imitating birds is very common in Persia^a. I once gave the serjeant of a marching regiment five guineas to teach me the art of imitating birds; when, to my great surprise, I found the nightingale more easily to be imitated, than any of our choristers, except the black-bird^b. Alexander was once much imperturbed to hear a person, who was capable of imitating nightingales with no common excellence: "I would do so," replied he, "if I could not enjoy the superior happiness of hearing the nightingale herself!"

Poets, in all ages, have considered this bird a melancholy one:—Thus Virgil:—

Qualis populeâ mœrens Philomela sub umbrâ
Amisso queritur fœtus, quos durus arator
Observans nido implumes detraxit; at illa
Flet noctem, ramoque sedens miserabile carmen
Integrat, et mœstis latè loca questibus implet.

This is drawn from imagination rather than from Nature: Tasso is far superior:—

Lei nel partir, lei nel tornar del sole
Chiama con voce mesta e prega e plora;
Come usignuol cui villan duro invole
Dal nido i figli non penuti ancora;

^a Sir William Jones relates a curious circumstance:—"An intelligent person declared, that he had more than once been present, when a lutanist was playing to a large company, in a grove near Schiraz; where he distinctly saw the nightingales trying to vie with the musician; sometimes warbling on the trees; sometimes fluttering from branch to branch, as if they wished to approach the instrument; and at length dropping on the ground in a kind of 'ecstasy, from which they were soon raised by a change of the mood."

^b Grimm says that M. Colardeau thought the songs of birds the most delightful of all melody; and that he could pass whole days in listening to them.—Memoirs, v. i. 316.—There is said to be an artist now living, who has in some measure learnt the language of birds. Having lived in his youth in a retired part of the country, he knows by the note of the mother, where her nest is; whether it contains any eggs; or whether they are hatched. He is said also to know the number of birds in the nest, and what their age is before he sees them.

Che in miserabil canto affitte e sole
 Piange le notti, e n'mpie i boschi e l'ora.
 Alfin co' l nuovo dì rinchiude alquanto
 I lumi ; e il sonno in lor serpe fra il pianto.

To her melancholy no one has a more agreeable allusion than Milton :

Sweet bird, that shunn'st the noise of folly,
 Most musical, most melancholy,
 Thee, chantress, oft the woods among
 I woo to hear thy evening song.

So great a favourite was the nightingale with this poet, that he never omits an opportunity of celebrating its powers. Southey, too, has a beautiful passage :

And now the nightingale, not distant far,
 Began her solitary song ; and pour'd
 To the cold moon a richer, stronger, strain,
 Than that with which the lyric lark salutes
 The new-born day. Her deep and thrilling song
 Seem'd with its piercing melody to reach
 The soul ; and in mysterious unison
 Blend with all thoughts of gentleness and love.

So charmed was Thomson with this aerial music, that he would listen, hour after hour, of a fine summer's evening, to hear the nightingales in Richmond gardens ; and Florian was accustomed to read and to write in a library, which contained an aviary of singing birds. In their society he composed his pastorals of Estelle and Galatea.

The nightingale, however, melancholy as she has been represented, is, in fact, a cheerful bird. Like the *Lachrymæ Christi*^a of Italy, she is sorrowful only by name. She sings, by day^b, as well as by night ; and is, as Martial calls her, the “ most garrulous” of singing birds. Her notes, strong and

^a This wine, in complete opposition to its name, has the best flavour of any in Italy.

^b Rapiñ was the first modern classic who remarked this :

Omnēs implevit ramos
 Noctes atque dies. — *Hort.* lib. ii.

Gawin Douglas also gives the nightingale a cheerful note :

sonorous, wild and mellow, are, to the highest degree, enlivening, when heard at highest noon, and only pensive and melancholy, when all Nature is lulled to repose, and our feelings are hushed to silence: when the sound of woods, the chimings of cathedrals, or the rolling of remote waters, come, at intervals, on the ear, and produce nearly the same emotions as the notes of the nightingale herself. It is from association, that she derives most of her powers of disposing the heart to melancholy impressions: cheerful and happy herself, she has aided by the gloom and silence of night, power to elicit tears from all, that listen to her warblings. Like the infant, in an elegant Persian poem of Sadi, she smiles and is happy, while all around her are silent and sad.

I have heard a thousand by day; but I will not insist, that the same bird sings both night and day. In Germany, according to M. Wichterich of Bonn, there are two varieties; one which sings only by day; and one which sings both day and night. "The night-singers," says he, "are considerably larger and darker, than the day-singers; and are partial to higher ground." Bechstein gives the same testimony. Both sorts, however, seldom or ever, I believe, sing, without leaning their breasts, against a thorn or a twig.

M. Le Maine relates that a lady having given away her nightingale, the bird left off eating, and was soon reduced to a skeleton. He could scarcely support himself upon his perch. At length he was restored to his former mistress. The consequence of which was, that he ate, drank, perched, and in great part recovered in so short a time as twenty-four hours.

"To bete thare amouris of thare nyctis bale
 The merle, the mavys, and the nyctingale,
 With merry notis myrthfully furth brist."

Shakspeare, with an unusual neglect of Nature, says,
 The nightingale, if she would singe by day,
 When every goose is cackling, would be thought
 No better musician than a swan.

This anecdote reminds me of a passage in the opera of ZENOBIA^a, and still more vividly of one in that of DEMETRIO^b.

There are a great many nightingales kept in this vast metropolis (London). It makes one melancholy to think, that those sweet birds, which are made by Nature to delight in woods and copses,—to build their nests, and rear their young in the pure air, among the wholesome leaves, and beneath refreshing showers, should waste their lives in such dirty, loathsome prisons. I even hate to see a nightingale in a cage, among shrubs of a conservatory. Let those, born for liberty, enjoy an honest liberty to the full !

And, opening their delicate wings to the day,
Rejoice in the gift of existence^c.

The only person that ever demanded a tribute of nightingales from his subjects was Johannes Basilidos^d.

Of the nightingale, it is curious to remark, that it is scarcely once alluded to by Homer or by Horace; both of whom embrace such a multitude of objects, and draw so copiously from the works of Nature; and though the interrupted silence, which prevails amid the Scottish and Cambrian^e glens, could afford it all the serenity it could wish, it nowhere makes their rocks

^a La tortora innocente,
Se perde la compagna,
Dolente

Si lagna,
E forse in sua favella
Barbaro chiama il ciel,
Tifanno amore.

^b Se perde l'usignolo
La sua fedel compagna,
Dolce d'amor si lagna,
E fa col suo lamento
Le valli risuonar.
Si fiero è il suo dolore,
Ch'il laccio insidiatore
Non cura d'incontrar.

^c Delta.

^d Caus. ^e Hol. Court, l. 2.

^e Though Wales has no real nightingale, it has a mock one, which I have often heard in the glens and woods of that country;—the Black-cap Ficedule.

and valleys echo with its notes^a. It is heard, however, so high north even as Upsal in Sweden, and Tomsk in Siberia.

Of this bird, when it dies, the epitaph might almost be written, that is inscribed in Westminster Abbey, on the monument of Purcell. "He is gone to that place, where only his own harmony is exceeded." Plato, in his picture of the golden age, supposes men to have understood the language of beasts and birds. Thales, Melampus, and Tiresias are fabled to have understood this language^b. Melampus was a celebrated soothsayer of Argos, who was believed to have received this faculty from two serpents^c, which he had preserved, and fed with milk; and which, as he was one day sleeping on the grass beneath the shade of an oak, lightly licked his ears. This gave to his organs the new and agreeable power of understanding the language of bees and birds. Philostratus^d gives an entertaining account of the manner in which Apollonius of Tyana converted a young Greek to philosophy from a passion of teaching birds to sing and speak. Madame Grassini would frequently express a wish to have this miraculous talent. Often have I listened to the notes of this exquisite "singer of Paradise!" She would warble with all the ease

^a A curious reason for preferring the modulation of birds to the music of instruments is given in the life of Gassendi. The occasional effect of the latter upon the nerves is faithfully described:—"Præhæbebat porro vocibus humanis, instrumentisque harmonicis, musicam illam avium," &c.

If our music is still agreeable to us, says Gravina, it is, because it affects the ear like the warblings of goldfinches and nightingales. ^e Della Tragedia, p. 70. Du Bos. Crit. Reflex. i. c. xlv.

^b So Milton of Mopsus:—"Et callebat avium linguas." *Epist. Damont*. Thus Lactantius;—"Nobis quidem voces eorum videntur inconditæ, sicut illis fortasse nostræ; sed ipsis, qui se intelligunt, verba sunt." *De Ira Dei*. c. 7.

Cicero says, that the Arabians were acquainted with the language of birds; which they learned to distinguish in their frequent courses, and to interpret according to their own ideas. I do not remember the passage in Cicero; but the Abbe Mariti alludes to it.—Vol. ii. p. 285. ^e

^c Sigard, in the Scandinavian mythology, is said to have acquired the same faculty by eating the heart and drinking the blood of a serpent.

^d In Vit. Apol. v. c. 36.

and unpremeditation of a bird. One day, being invited to an entertainment, the company rose and drank her health with enthusiasm. She wished to return thanks, but speech failed her; and she sat down in despair. In a moment, however, she rose again; and began to sing, extempore, the feeling of gratitude which governed her. Nothing could ever be more enchanting! Varying the tone, the manner, and the expression, as her feelings dictated, never did she sing with such pathos before. The airs, she adapted to her words, died with the moment: but, being equal to the most pathetic passages of Italian masters, the effect they produced can never be forgotten by those who heard them.

Man excels all animals in the various combination of the senses; but birds have a quicker sight. Their language, too, next to the melody of women, is the most touching of all the melodies of nature. This arises not from the music itself, so much as from the various associations, with which it is connected. Hence the music of birds has always been delightful to the inhabitants of towns and cities; and hence the charm, it has always produced on the imagination of poets; from Orpheus^a and Homer to Virgil; from Horace to Hafiz; from Tasso to Spenser; from Milton to the poet of the Seasons. Birds, too, seem to have a similar respect for men: for birds of exquisite song are seldom found in solitudes, to which man is a stranger.

All birds sing in the spring: they chant the principal part of the day, and many of them even startle the silence of night. Among these are the water-ousel, the white-throat, the reed sparrow, the woodlark, and the nightingale. The black-bird, the willow wren, and the tit-lark sing so late as September; thrushes warble in October; and the red-breast even cheers the copse and thicket in winter.

^a Pausanias relates (Lib. ix. c. 30), that the Thracians believed, that those nightingales, which built their nests near the sepulchre of Orpheus, sung sweeter than any others.

Many Persian and Arabian poets hail the season of the birds with strong indications of pleasure :—that season when “the voice of the turtle is heard in the land”^a.

The swallow ! the swallow ! she does with her bring
Soft seasons, and all the delights of the spring^b !

This bird, ungifted with melody, is, from its activity, one of the most wonderful of birds. Sweeping with the rapidity of an eagle, it moves a mile in a minute ; and is supposed to fly eight times the circuit of the globe in the course of a year.

Sitting beneath our native porticoes, we have little knowledge of the pleasure, that the sight of a mere bird might give us in a foreign country. Adanson beheld the swallows of Senegal with the liveliest interest ; Raleigh the nightingale in Virginia ; Addison canaries in the Tyrol ; Klopstock mavis and black-birds in Switzerland ; Bruce skylarks in Abyssinia ; Vaillant the honey-bird of the Cape ; and our friend, Priscus, the red-bird^c of the Mississippi in scenes

“ Where all creation glows with life and love.”

Associations indeed meet us at every step. See we but a wood-pigeon ? — A passage, worthy the pen of Simonides, embellishes the bird, and endears it to humanity.

I have found out a gift for my fair ;
I have found where the wood-pigeons breed :
But let me that plunder forbear ;
She would say, ’twas a barbarous deed.
“ For he ne’er can be true,” she averr’d,
“ Who can rob a poor bird of its young ! ”
And I loved her the more, when I heard
Such tenderness fall from her tongue^d.

The American mock-bird has greater variety of note than any other bird. Capable of every modulation, in his imitations he is minute in measure and accent ; but in force and

^a Cant. ii. 12.

^b Athenæus. — Anon.

^c Tanager.

^d Shenstone.

sweetness of expression far superior to his originals. He will scream like an eagle; whistle for a dog; bark; mew; crow; cluck; squeak; and scream like a swallow. But his natural notes are far more delightful than his assumed ones. They resemble, in no slight degree, those of the nightingale; but are of greater compass and volume,

In India there is a black bird, called the KOKILA, which sings in the nights of spring; and like the cuckoo lays its eggs in another bird's nest. Its notes are rich, various, and harmonious; louder than the nightingale, and almost as delicate. The English, French, and German nightingales, however delightful in melody and association, are not so numerous as Italian ones. On the banks of the Arno, the Mincio, and of the Lake of Como, by day and by night they are continually breathing forth their songs; and scarcely a peasant but has the satisfaction of being lulled to sleep by their warbling cadences, every evening in spring^a.

Conrad, of Wurzburg, after complaining that poetry procures nothing but honour to the poet, exclaims, "But my tongue shall not be silent; and since the art itself will reward me, I will continue my song like the nightingale. That bird sings for herself. Screened by the woods, her notes pacify her cares; nor does she consider whether strangers are listening or no^b."

^a "There is something, I think, peculiarly remarkable in the adaptation of the music of birds to the human ear. It seems to give pleasure to none of the quadrupeds; nor is it even certain if the music of one species of birds gives pleasure to another; for it has been asserted by some late naturalists that those which are most remarkable for their powers of imitation (the linnet, for example,) are apt to imitate sounds which are harsh and disagreeable, as the most exquisite tones of music."—*D. Stuart, Phil. Action and Moral Powers of Man*, ii. 52.

^b Carew has a curious conceit;—

Ask me no more, whither does haste
The nightingale; when May is past.
For in your sweet, dividing, throat
She winters, and keeps warm her note.

D'Auvergne, one of the best of the ancient Troubadours, has an elegant little

The nightingale has little beauty of colour, but great symmetry of shape: and has, like all other birds, a direct passage from one ear to the other. The skylark of Abyssinia has the same note with those of France, England, and Scotland; but the nightingales of England have not the continued warble of those of Italy; nor have either of them so exquisite a note as those of Persia and Arabia Felix. In Greece, however, they have so beautiful a song, that the poets of that country were never weary of alluding to it: and to show their reverence for Orpheus, they fabled, that nightingales sung at his death with greater sweetness than at any other time. The Greeks, indeed, threw a grace over every thing: and the nightingale could add interest to every scene. What an affecting passage there is in the Agamemnon of Æschylus!

Chorus. This is the phrensy of a mind possessed
With wildest ravings. Thy own woes thou wail'st
In mournful melody; like the sweet bird,
That darkling pours her never-ceasing plaint.

Cassandra. Ah me! the fortune of the nightingale
Is to be envied. On her light-pois'd plumes
She wings at will her easy way: nor knows
The anguish of a tear! whilst o'er my head
Th' impending sword threatens the fatal wound.

With what interest, too, does the imagination rest upon the spot, whither Ædipus is led by his affectionate daughter; when, blind and an exile, he wanders into a plain, of which neither himself, nor his daughter, know even not so much as the name.

Ædipus. Tell me, thou daughter of a blind old man,
To what land ye are come?
Who with a slender pittance will relieve,
E'en for a day, the wandering Ædipus?
I ask indeed but little, and receive
Less than that little. Yet for me e'en that
Suffices. My afflictions, the long course

*poem, in which he introduces a nightingale, bearing a love epistle to the beautiful Clarette.—Vid. St. Pelagie's History of the Troubadours.

Of years so pass'd, and fortitude of soul,
Teach me to bear my ills with cheerfulness.

Antigone. My father!

Tow'rs, in the strong bulwarks of some city, rise
In distant view. This place, if I judge right,
Is sacred: flourishing with laurels, vines,
And olives close enwoven: in the midst
Thick fluttering nightingales their sweet notes tune.
Rest, therefore, seated on this unhewn stone.

; Sophocles was indeed a master!

I cannot close this part of my general subject, without consenting to remember, that, bad men as they were, Peter the First was at great pains to introduce singing birds near St. Petersburg; and Napoleon set all his canary birds free, in order to naturalize them on the island of St. Helena.

The love of birds is so natural, that it particularly distinguishes children. Bacon, too, one of the first of philosophical names, was equally attached to them. So, also, was Kant, the celebrated German metaphysician. "He took particular pains," says one of his biographers, (*Wasianski*), "to encourage the sparrows to build above the windows of his study; and when this happened, (as it often did, from the silence which prevailed there), he watched their proceedings with the delight and the tenderness, which others give to a human interest." One day he went to Wasianski's house in the country, being then past eighty. "When there," continues his biographer, "he sat in the sun, listening with delight to the warbling of the birds, which congregated in great numbers about the spot. He distinguished every bird by its song, and called it by its right name."

Kant being then past eighty, I am reminded of a very remarkable circumstance, viz. that though the growth of birds is very quick, many species attain a very extended life: their proportion of time being much greater than that of quadrupeds. Quadrupeds live about six times their period of growth; birds twenty times, and some even thirty.

ECHOES.

FROM the music of birds, let us turn to those lulling murmurs and sounds, heard, during a fine evening in summer, from the hum of insects, the distant tinkling of sheep-bells, or the wild music of the shepherd's pipe. Should you, at any time, be sated with these agreeable sounds, turn to the dingle and the glen, and listen to their ECHOES. If you are distant from those at Llyn-y-coe,—a lake, surrounded by perpendicular cliffs, resembling the crater of a volcano, near Cader Idris;—if you chance not to be near the Wogan, under the towers of Pembroke, there is scarcely a valley, or a glen, that will not answer to your call.

So singular and agreeable are the mysterious sounds of an echo, especially of a night^a, that it is no subject for wonder, that the ancients, who embellished every thing, should have touched that fascinating nymph with the wand of allegory. Echo, says the poet, was the daughter of the air, and the earth. She was one of the attendants of Juno; but having displeased her imperious mistress, she was deprived of language, and the power of giving a response alone allowed to her. Roving, afterwards, among the woods, she beheld Narcissus, and loved him. Some of the poets relate the story in a different manner; and even change the character of sex. Hylas, says Theocritus, one day, going for water to quench the thirst of Hercules, at the moment he was filling his vase, the Naiads, who beheld him from the opposite bank, bore him away. Hercules wandered about the hills and forests in quest of him; and made each rock and valley resound with his name^b. When the Naiads, fearing that he would discover him in their fountain, changed him into an echo.

The poets, as well as the mythologists, have made a charm-

^a Kircher was the first to observe, that echoes are heard better of an evening than of a morning, and of a night better than of an evening.—Vid. *Phonurgia Nova*, p. 15, 16.

^b Vid. Apollonius, *Lib. iii.* Virg. *Ecl. vi.*

ing use of this mysterious nymph:—for, in spite of Theocritus, I am unwilling to believe, that Echo could be masculine. Bion, in his poem on the death of Adonis, introduces her in a passage, which has been imitated and amplified by Camoens^a. Moschus, too, in his Idyl on the death of his friend, beautifully observes, that Echo, on the death of Bion, roved among the rocks, still listening as it were to catch the last murmuring of his notes; and, since she listened in vain, became melancholy and silent.

Echoes reside, for the most, in ruined abbeys, in caverns, and in grottos; they reverberate among rocks^b, mountains^c, and icebergs^d; in the areas of antique halls; in the windings of long passages; and in the melancholy aisles of arched cathedrals. There is an ancient portico, near the temple of

^a Lusiad. B. iv.

^b “The river Arve runs for many miles between high, craggy, and inaccessible rocks, which seem as if split on purpose to give its rapid waters a free passage. The surprising *echoes* and continued sounds, occasioned by its streams, &c. are reverberated three, four, and, in some parts, six or seven times, with a noise so deep and wild, as to strike a stranger with terror. The cataracts are, in several places, more or less loud and terrible, as the waters are more or less swollen by the melting snows, which cover the tops of the surrounding mountains. One, in particular, called by the natives the NUN OF ARPENAY falls from a prodigious rock, in a descent of above 1100 feet, with a poise and violence that astound the beholder.”—*M. Ramond*.

^c Mount Pilate, in Switzerland, affords a singular phenomenon. “At the elevation of five thousand feet,” says Archdeacon Coxe, “and in the most perpendicular part of the mountain, is observed in the middle of a cavern, hollowed in a black rock, a colossal statue of white stone. It is the figure of a man in drapery, leaning on a pedestal with one leg crossed over the other; and so regularly formed, that it cannot be a *Iusus Naturæ*; and yet it is absolutely inaccessible. This statue is called “Dominic” by the peasants, who frequently accost it from the only place, in which it is to be seen, and when their voices are echoed from the cavern, they say, in the simplicity of their hearts, “Dominic has answered us.”—*Coxe’s Travels in Switzerland*, Vol. i. p. 261. There is a similar figure among the mountains of Lipto, in the kingdom of Hungary; formed by petrified water.

^d From the top^o of icebergs, in the Arctic Seas, sounds are re-echoed in a curious manner. When the ice is porous, or brittle, any strong vibration in the air will shiver the floating masses into fragments; producing reports, which may be heard several leagues.—Vid. Saabye’s Journal kept in Greenland in 1770 and 1778.

Clymenos, in the district of Cthonia, which repeats three times; on which account it is called "the echo." In the sepulchre of Metella, the wife of Crassus, an echo repeated five different times in five different keys; and Barthius relates, that on the banks of the Naha, between Bingen and Coblentz, an echo recited seventeen times. He, who spoke or sung, could scarcely be heard; and yet the responses were loud and distinct, clear and various: sometimes appearing to approach; at other times to come from a great distance:—much after the manner of an Eolian harp.

There are many echoes near Edinburgh exceedingly fine. Near the castle of Lorn, in the county of Argyle, is a ruined chapel: opposite to which is a precipice; in the recess of which if a person calls, or speaks a sentence, an echo repeats it to the one, who stands near the cemetery of the chapel, clearly and unbrokenly. In the cemetery of the Abercorn family, too, at Paisley, in the county of Renfrew, there is an echo exceedingly beautiful and romantic. When the door of the chapel is closed with any degree of violence, the reverberations are equal to the sounds of thunder. Breathe a single note in music, and the tone ascends gradually, with a multitude of echoes, till it dies in soft and most bewitching murmurs. If the effect of one instrument is delightful, that of several in concert is captivating;—for it excites the most tumultuous and rapturous sensations! In this chapel, lulled by ethereal echoes, sleeps Margery, the daughter of Bruce, the wife of Wallace, and mother of Robert king of Scotland.

Near the Cape of Good Hope is a rock, called "the Honey Rock," which has an echo, that repeats several syllables successively:—and in a tower, belonging to Mons. Dourcoop at

* "Some of the echoes round Edinburgh are extremely grand. I have witnessed nothing more romantic than from a situation behind the Pleasance, where all the noises of the city were completely hushed, to hear the notes of the drum, trumpet, and bugle, poured from the cliffs of Salisbury, and the viewless cannons, thundering from the rock. The effect is truly sublime."—*Hogg's Queen's Wake, notes, p. 370.*

Batavia, is another, which in Thunberg's* time echoed nine syllables. A singular echo is also heard in a grotto, near Castle Comber,, in Ireland. No reverberation is observed, till the listener is within fifteen or sixteen feet of the extremity of the grotto ; at which place a delightful echo enchants the ear. Does there exist any one, who has not heard of the Eagle's Nest, near Mulcross Abbey ? This celebrated rock sends forth the most fascinating repercussions. Sound a French or bugle horn, echoes, equal to a hundred instruments, answer to the call. Report a single cannon,—the loudest thunders reverberate from the rock, and die, in endless peals, along the distant mountains^b.

Our friend Q——, in his Spanish Journey, informs us that in his journey from Bayonne to the Pyrenees, a little way beyond Roquefort, the country is remarkable for the echoes, which are awakened in several parts of it :—that the crack of the postilion's whip was repeated in twenty vibrations, each lessening as they resounded along the waste ; and that the tick of a cloth-mill was heard distinctly for three miles of the road. This he attributes to the peculiar solidity of the sandy soil, which reflects rather than absorbs the sounds, that pass over it.

Echoes[†] multiplied every sound in the Grotto of Delphi ; and increased the veneration, which prompted thousands to visit the temple of Apollo ; the splendour of which, in marble and in statues of gold and silver, was for many ages unequalled in Greece. In Norway ; upon the lake Ontario ; and in many of the West Indian Islands, the echoes are enchanting ; while among the Grisons there reigns an eternal silence. Clothed in a winding sheet, not an echo repeats the fall of a torrent, or the ruin of an avalanche.

In the Baptistery of St. Giovanni del Battesimo was an

* Thunberg, Vol. ii. 172. iv. 164. On the lake of Keswick a pistol is reported thirty times ; and a quarter of a minute frequently elapses between each report.

^b The sound of the human voice is several times reverberated : not only words, but sentences.

echo, that repeated a note of music six times; Lucretius^a mentions one, that repeated seven notes; and the author of *Traité de l'Opinion* relates, that there is an echo, between Conflans and Charenton, which repeats ten times. A few miles from Narbonne the traveller is led by his guide to a bridge, beneath which is heard an echo, which repeats twelve times; and Misson^b mentions one in a tower, below Lausanne, on the borders of the lake of Geneva, which repeated twelve syllables^c also. Pliny^d relates, that the seven turrets of Cyzicum redoubled the voice several times, after the manner of oechoes; and that a gallery at Olympia, dedicated to the seven liberal arts, afforded seven repercussions. Justin^e also notices an echo on Olympus, which still remains^f, that reverberated several times; and, as it approached the rocks, increased like volumes of approaching thunder.

There is an echo also belonging to the Marquis of Simonetta, near Milan, which repeats the last syllable fifty-six times:—Misson^g says an hundred. It is described by Kircher and Bartholin^h. Montfaucon saysⁱ, if a gun be fired, it rebounds like the running fire of a company of soldiers. Another traveller says, that “any single musical instrument, well touched, will have the same effect as a great number of instruments, and produce a most delightful concert.”

In the garden of the Tuileries there was an artificial

^a Sex etiam septem loca vidi reddere voces

Unam cum jaceres.

Lib. iv.

^b Vol. i. p. 576.

^c ——— Ripæque Lacusque

Responsant circa: gemitu Nemus omne remugit.

^d Nat. Hist. 36. c. 15. Plut. also, de Garrulit.

^e “Hominum clamor, et si quando accedit tubarum sonus, personantibus, et respondentibus inter se rupibus, multiplex audiri, et amplior quam editur resonare solet.” Lib. xxiv. c. 6. ^f Dodwell's Tour in Greece, vol. i.

^g Misson, ii. p. 359. There is said to be one, also, heard from the north side of Steyney church in Sussex, which repeats twenty-one syllables.

^h Also Bramsen, Vol. ii. p. 252.

ⁱ Italian Diary, p. 20.

one, which repeated a whole verse without the loss of a syllable : and the Mausoleum of Cecilia, daughter of Metellus^a, is said to have repeated an entire verse of hexameter. But among the hermitages of Montserrat, particularly near that of Santissima Trinidad, the rocks produce so many echoes, that the birds are said to warble in answer to the reverberations of their own music.

The natives of Cuba, in the time of Columbus, thought that echoes were the responses of the souls of their departed friends^b. Ossian calls Echo "the son of the rock." The Highlanders believed, and do so to the present day, that the repercussions of a rock were made by a spirit residing in its bosom^c. Nothing can be more beautiful than Ossian's address to the echo, in his battle of Lora. The allusion to his own misfortune too is highly natural and affecting. "Son of the distant land, who dwellest in the secret cell ! do I hear the sound of the wind ; or is it the voice of songs ? But I heard a tuneful voice. Dost thou praise the chiefs of thy land ; or the spirits of the wind ? But, lonely dweller of rocks ! look thou on that heathy plain. Thou seest green tombs, with their rank whistling grass : with their stones mossy heads. Thou seest them, son of the rock, but Ossian's eyes have failed !"

The Syrians styled Echo "the daughter of voice^d ;" Euripides "the child of the mountains ;" Lucretius, who beautifully describes the scenes where Echo loves to dwell, calls her "the image of speech^e ;" Shakspeare "the bab-

^a Capo di Bovi. White describes several beautiful echoes, in his History of Selborne, 224. 228-9. 285. 4to.

^b Peter Martyr. Dec. viii. c. 9.

^c Hence they called it Mactalla, "The son who dwells in the rock !" — Songs of Selma, — Alpin in Notis.

Camillus introduced a new god, which he called "Aius Locutus."

In France the peasants believed, that echoes proceeded from the spirits of persons deceased. — Vid. Montaigne, b. i. ch. xii. ^d Milton also, b. ix. l. 653.

^e Sex etiam, aut septem loca vidi reddere voces,

Unam quam jaceres ; ita colles collibus ipsis

Verba repulsantes iterabant verba referre.

^f LUCRETIVS. Lib. iv. l. 576. 581.

bling gossip of the air ; ” and Milton promises her, that she shall give “ resounding grace to all Heaven’s harmonies *. ”

With what delight have I listened to repercussions near the lake of Bala ; beneath the rocks of the Avon ; among the precipices of Nant Frangon ; and near the ivied arches of Tintern Abbey ! But no echoes are more agreeable to my imagination, than those, which I have heard along the sea-shore ; when, in the distance, the waves dashing against hollow rocks, the sound has been wafted from nook to nook, and from cavern to cavern, till the consonances have died upon the ear with the tide ; and been succeeded by those soft, lulling murmurs, which are so tranquil in their character, and so soothing to the soul. In those moments frequently have I

Pieridum comes quæ tenes canata putri gelo montium saxa. — Varro.

*Rursus Hylan, et rursus Hylan per longa reclamat
Avia ; responsant silvæ, et vaga certat imago.*

VAL. FLACC. Lib. iii. v. 596.

*Quem Deum ? cujus recinet jocosa
Nomen imago.*

HOR. Lib. ii. Carmen. ad. xii v. 3.

*Nec prfor ipsa loqui didicit, resonabilis Echo.
Corpus adhuc Echo, non vox erat, et tamen usum
Garula non alium, quam nunc habet oris habebat.*

OVID. Met. iii. v. 358:

Another author has, also, a beautiful passage :

*Fortè puer, comitum seductus ab agmine fido,
Dixerat, equis adest ? et, adest, responderat Echo.
Hic stupet ; utque aciem partes dividit in omnes ;
Voce, veni, clamat magnâ. Vocat illa vocantem.*

* Milton, in writing the passage in *Comus*, “ Tell me where,” &c. had, doubtless, in his mind’s eye the following passage in *Gascoigne* :

*If ever Echo sounded at request,
To satisfy an discontented mind ;
Then, Echo, now come helpe me in my quest,
And tel me where I may Zabeta finde ;
Speake, Echo, speake :—where dwells Zabeta, where ?*

Princelie Pleasures at Kenilworth Castle.

recalled the fables of the mythologists, the imitations of musicians, and, amid the songs of the poets, a simile of Tasso ^a and an epigram of Ausonius ^b: something analogous to which Lord Byron has embodied, where, hearing a shepherd's pipe at a distance, Manfred exclaims——

My soul would drink the echoes.—Oh that I were
The viewless spirit of a lovely sound,
A living voice, a breathing harmony ^c,
A bodiless enjoyment,—born and dying
With the blest tone, that made me.

Vaillant relates, that the Nimiguas of South Africa play upon an instrument resembling a flute, in such a manner as to produce melodious echoes ^d. This is occasioned by the musician shifting the instrument from his mouth to his nostrils; when, continuing to blow as before, the wind that issues from the nostril resembles an echo so exactly, that every one, who listens, is surprised and delighted. Equally agreeable is it to observe those changes of the elements, which Vivaldi has imitated in “The Seasons;” to acknowledge rural sounds in the pastorals of Corelli; and to recognise in one of Handel's oratorios the rich and mellow tones of the nightingale.

Perceiving the agreeable effects of an echo in the music of Nature, the poets,—formed by her hand and guided by her precepts,—are proud to imitate her. Hence the origin of

^a La Fama ch' invaghisce a un dolce suono
Gli superbi mortali, &c. *Gier. Lib. c. xiv. st. 63.*
^b Vane, quid affectas faciem mihi ponere, pictor?
Aëris et linguæ sum filia:
Et. si vis similem pingere, pingere sonum.

^c An old author writes:—

Babbling Echo, voice of valleys,
Aerie*elfe, exempt from view.

^d Echoes among mountains have been most delightfully imitated by an instrument, invented by Holbein, of Prague, which he denominates the Uranicon. One of the properties of this instrument is to produce the most agreeable effects by swelling, progressively, from the pianissimo to the fortissimo; and sinking from the fortissimo to the pianissimo.

rhyme ; and hence that species of verse, among the Greek and Roman poets, which was characterized by the repetition of the last syllable ^a.

The Echoic has not been much practised by the English ; though it has been successfully cultivated by the Spanish poets. As I am writing, Harmonica gives me an instance, in music, of what the Italians call *ecco* ; bearing, as a musical writer has remarked ^b, the sense of *dolce* ; intimating, that such passage should be played with all the softness and piano of a gentle echo. Denon ^c describes an organ in the Benedictine convent at Catania, one of the pipes of which gave an echo in a manner so aerial, that the ear followed its reverberations with rapture, till they were lost in the infinity of space.

Reverberations were, doubtless, the causes of many prodigies, related by the Roman historians. Rome, being built on several hills, must, in consequence, have been sensible of many repercussions. This may, in a great measure, account for the extraordinary noises, that are reported to have been heard in the city, at particular crises ; and which were considered by that superstitious people as so many prodigies ^d.

^a *Fœmina dira viri nex est, et terribilis—lis.* An instance may be quoted from the French —

Amant. Dis-moi, cruel Amour, mon bonheur est-il évanoui ?

Echo. Oui.

Amant. Tu ne parles pas ainsi, quand tu séduis nos cœurs, et que tes promesses perfides les entraînent dans de funestes engagements.

Echo. Je mens !

Amant. Réponds-moi ; me reste-t-il encore quelque espoir ou non ?

Echo. Non !

Amant. Eh bien ! c'en est fait, tu veux ma mort ! J'y cours ; et toute la contrée, instruite de tes rigueurs, ne sera plus assez insensée pour dire de toi un mot d'éloge.

Echo. Déluge !

^b Busby.

^c Trav. Sicily and Malta, 8vo. p. 32.

^d Many of those, mentioned by Livy, may be accounted for in this manner ; particularly as the supposition, that those hills had echoes, is confirmed by Horace, Od. xx.—Vid. Livy, lib. i. c. 31. ; xxxi. c. 12, c. 32. ; ii. c. 7. Montesquieu, de l'Echo.

MUSIC OF THE SPHERES.

NEXT to the solemn emotion, excited in the soul while listening to the echoes, which render musical the vast forests through which the Amazon and the Mississippi wind their majestic courses, is the feeling with which we pause to observe the effects of music, heard among the aisles of Gothic cathedrals: where the imagination, having the power of adding purity to solemn and sacred notes, recognises the sublimity of that passage in Milton, where he represents the return of the Messiah from completing the creation.

The ethereal music of echoes naturally recalls to our recollection, also, Plato's idea, with respect to the harmonic movements of the planets; which he terms the music of the spheres;—a harmony, resulting from the motions of the planets, in their relative distances and magnitudes. This idea is not only elegant, but, in all probability, just.

Proclus carried the idea so far as to suppose, that even the act of growing, in plants, is attended with sound. Every object, that moves, produces a vibrative sound. Observing this, Archytas, Pythagoras, and Plato,^a conceived it to be impossible, that bodies so large, and revolving in orbits so extensive, as the planets, should move in their giant courses without some sensible repercussions. So that the heavens might be said to modulate with that true harmony, to which the deities themselves might be delighted to listen. "A harmony," says Maximus Tyrius, "too transcendent for the imbecility of man; and the excellence of which ethereal beings are alone capable of appreciating."

How beautifully does Shakspeare allude to this poetical thought, where Lorenzo leads Jessica into the grove, and,

^a Also Philo-Judæus, St. Ambrose, and St. Isidore. Against this idea, St. Irenæus, St. Epiphanius, and St. Basil.

after desiring Stephano to order music to be brought into the garden, accosts her after the following manner:—

————— Soft stillness and the night
 Become the touches of sweet harmony.
 Sit, Jessica; look how the floor of heaven
 Is thick inlaid with patterns of bright gold.
 There's not the smallest orb, which thou behold'st,
 But in his motion, like an angel, sings,
 Still quiring to the young-eyed cherubim.
 Such harmony is in immortal souls:
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

This idea is, in some measure, sanctioned by the Hebrew writings:—"the stars move in their course rejoicing," "when the morning stars sang together," and other analogous expressions, seem to allude to the probable harmony of the planets. Servius says, the idea originated with Orpheus; and that the Pythagoreans asserted, that their master was the only human being ever permitted to hear it. There is a passage, also, in Euripides, where, referring to this aerial music, he bursts out; "Thee I invoke, thou self-created Being, who gave birth to Nature, and whom light and darkness, and the whole train of globes and planets, encircle with eternal music."

Fontenelle remarks, that it was believed, in ancient times, that the moon was a place of residence for the good men of this earth, whose principal happiness consisted in listening to the music of the spheres. The universe, indeed, may be considered as being compounded of a multitude of bodies, which we may call notes: and, as harmony necessarily implies contrasts, this world may, not improbably, be one of the discords.

To the astronomer how exquisite were the time, when, rapt in all the enjoyment of meditation, he beholds the path of the galaxy; calculates the movements of the planets, as

^a *Merchant of Venice*, Act v. s. 1.—Vid. also *Milton's Arcad* s, v. 61.

the sun marshals their seasons ; sees the eclipses of the satellites ; witnesses the splendour of Mercury and Venus ; the crimson aspect of Mars ; and the diminutive orbs of the Asteroids. Standing, in imagination, on the convex of Jupiter, the earth appears a globule of silver ; while the Herschell wheels its stupendous course, almost to the apparent limit of the solar sphere. Drinking, as it were, the dews of every orbit,—in imagination, he listens to the seraphic notes of the planetary gamut ; hears them pass the frontiers of the solar influence ; penetrating the unlimited regions of space ; rolling from one system to another ; each mingling its harmony with theirs ; and shedding volumes of sound, more rich and more delightful to the heart, than the powers of language can convey ; than the imagination can picture, or the judgment understand : and far more rich and more delightful to the senses, than perfumes, wafted over an Arabian sea* ; when spring has renewed the year ; and the moon is rising, “ in clouded majesty,” over the last remnants of day.

STORMS AND TEMPESTS.

IN many parts of America, explosions are heard among mountains, for which no one has been able satisfactorily to account ; though it is probable, they proceed from internal volcanoes. Sometimes a single stroke is heard ; at other times five or six in succession ; sounding like volumes of thunder. Lewis observed them in his progress to the source of the Missouri river ; Techo speaks of them in the province of Guayra in Brazil ; Vasconcellos heard them in the Serra do Piratininga ; Acuna alludes to them in his account of Teixeira's voyage down the Orellana ; and Humboldt says, they are frequently heard in many districts of Mexico. At Haddam in Connecticut, too, similar sounds are heard,

* The simile in Milton, to which this alludes, is from Massinger.

accompanied by concussions of the earth^a. These explosions have an awful effect upon the minds of those that hear them; for to the effect, which loud sounds generally produce, they have the still more sublime one, arising from the mystery, in which their causes are enveloped.

High winds, tornadoes, and thunder-storms^b, are peculiarly impressive to men of proud imaginations. In the Greek mythology Jupiter was esteemed the deity of clouds, lightning, thunder, and tempests. Many are the passages in the poets, in which these phenomena are described in adequate terms of admiration. What a fine effect is produced in the *Iliad*, where thunder strikes awe into the hearts of Nestor and Diomed, and unmans their companions! And when the chiefs are engaged in carousals,

Humbled they stood: pale horror seized them all;
While the deep thunder shook the aerial hall^c.

In the Hebrew writings^d, also, the Deity is frequently represented as employing tempests against the enemies of the Jews. Tasso has not neglected to imitate these fine examples. Milton has improved upon them: and Ossian has almost surpassed both Tasso and Milton themselves.

^a Burckhardt mentions loud explosions being frequently heard^e by the Arabs from the mountain of Om Shommar in the deserts of Sinai. Upon searching, however, he could find no traces of a volcano. In Chili poises are frequently heard, indicating subterraneous waters or winds.—Vid. Molina, vol. i. p. 26.

^b Lui-shin, the Chinese god of thunder, has the wings, beak, and talons of an eagle. The Gauls and Scythians * worshipped thunder, under the name of Taranis; and the druidesses, who pretended to be able to transform themselves and others into animals, to cure diseases, and to foretell events, affected, also, to have the power of raising and quelling† storms. The Laplanders‡ once adored thunder, under the name of Horagalfes.

^c Book vii. The Tartars believe, that whatever is struck by lightning is impure; having been visited by divine displeasure.—Marco Polo, ii. c. xxi. The Chinese are exceedingly fearful of lightning.—Staunton, vol. ii. 305.

^d Sam. i. c. 7. Psalm xviii.

^e Lucan Phars. lib. i. v. 446.

† Pomp. Mela, lib. iii.

‡ Acerbi, vol. ii. p. 296. 4to.

The storms of Europe, sublime as they are, have nothing, with which they can compare with those of Africa, Asia, and America. The mountains of Kondokoo^a, near the Gambia, are cultivated to the summits; villages are erected in romantic glens between them; and the inhabitants listen, with solemn yet not undelighted awe, from their tremendous precipices, as the thunder rolls, in lengthening volumes, from one narrow defile to another. The description of Virgil sinks into insignificance :—

Ipse pater, media nimborum in nocte, corusca
Fulmina molitur dextra : quo maxima motu corda
Terra tremit, fugere feræ : et mortalia corda
Per gentes humilis stravit pavor. *Georg.* i. v. 328.

The fear in this passage, so faithfully described, is far less impressive, than the pleasing awe, which affects the natives of the Gambia. Lucretius, however, has a pre-eminent passage; in which, alluding to the fear of the superstitious, he increases the natural sublimity of the phenomenon, by marking its effects upon the imagination of tyrants.

——— Quos non conrepunt membra pavore,
Fulminis horribile quum plaga, torrida tellus
Contremittit, et magnum percurrunt murmura cælum?
Non populi Gentesque tremunt?—regesque superbi
*Conripiunt divum percussi membra timore^b.

Thunder is heard among the Andes; but lightning is said to be entirely unknown in Scythia, Egypt, and Chili. In the south of Italy it lightens both in summer and winter^c. At the Cape of Good Hope lightning is rarely seen; and thunder still more rarely heard. In the deserts to the north, however, both the one and the other assume the most frightful

^a Vid. Park's second Journey.

^b Chatterton has a fine description of the coming on of a storm:

The sun was gleaming in the midst of day,

* Dead still the air, and eke the welkin blue, &c. &c.

^c Plin. ii. 50. In the next chapter he records a very curious circumstance; viz. that Martia was great with child, the child was killed by lightning, and the mother saved.

characters ; there being nothing to conduct the electric fluid to the earth. At these times the Boshiesmen curse in the bitterest manner. In Sumatra^a thunder and lightning are so frequent, that they attract no attention except during the north-west monsoon, when lightning forks in all directions ; the sky appears one liquid ocean of fire, and the earth shakes, as in an earthquake.

The West Indies are subject to norths, souths, and hurricanes : the East Indies to typhons and monsoons. Than a monsoon few things are more sublime, in the whole range of Nature's phenomena. That from the south-west, we are told, begins in the middle of June : it is preceded by violent blasts of wind : lightning then appears in the distant horizon : soon it approaches nearer, appearing and disappearing every instant. Thunder then rolls in immense volumes ; and at length bursts, with a multitude of sudden crashes. When the thunder ceases, rain descends, for many days. The sky then clears ; and the face of Nature, which before had been fainting with drought, assumes a renovated aspect. The rivers are full and tranquil^b ; the air is pure and delicious ; and the sky varied and embellished with clouds. Gentle rains then ensue ; in July they rage again with greater violence ; in September they gradually abate ; and towards its close, depart, as they came, amid thunder and lightning and tempests of wind.

One of the most dreadful monsoons on record, is that witnessed and recorded by Forbes. The British combined force lay encamped at Baroche ; and were preparing to renew their march after the enemy on the next morning. In the night, however, the heat became oppressive ; the sky darkened ; stillness pervaded the air ; and in a few minutes the clouds burst, and a deluge poured upon the plain, in a manner almost inconceivable. The tents soon gave way ; the water

^a Marsden : Sumatra, p. 13. 4to.

^b Elphinstone : Caubul, p. 128. 4to.

rose, and 200,000 horses, oxen, camels, and elephants, with 100,000 human beings, were exposed to the visitation, in a strange country, and in the midst of darkness, rendered more awful and sublime by vivid flashes of lightning. In the morning it was discovered, that a great number of persons had perished. The plain was covered with the carcasses of oxen, camels, and horses; some half smothered with mud, and others in a state of positive putrefaction. Women were seen expiring with wet and fatigue; old men contending for life; and parents bearing the dead bodies of their children.

A flash of lightning once discovered an inexhaustible treasure. Near the city of Paz, in Peru, stands a mountain, which the natives call Telemari. On this mountain a flash of lightning discharging itself, severed a crag from its girdle; which, falling on the side of a hill, discovered such an immense quantity of gold in its fragments, says Ulloa, that gold, for some time, sold at Paz, even so low as eight pieces of eight per ounce. A treasure of this kind would seem to promise inexhaustible wealth to the proprietors of the mountain; but the part, whence this crag was severed, is so entirely covered with snow and ice, during the whole year, that the proprietors have never been able to derive any other benefit than that, which they acquired in the original instance.

Gomorrhah was destroyed by lightning^a; Job's flocks and shepherds^b; and the whole army of Sennacherib^c. The temple of Apollo at Daphne, too, was destroyed by electric power: and the town of Volscinium in Italy^d. Romulus and Æsculapius, also, met a similar fate: the last while trying experiments on the nature of the electric fluid^e.

^a Gen. xix. v. 24.

^b Job, i. v. 16.

^c 2 Kings, ch. xix. v. 35. There is something resembling it in the Coran:—"If ye follow Shoaib, ye shall surely perish. Therefore a storm from heaven assailed the n; and in the morning they were found in their dwellings dead, and prostrate." Ch. vii. p. 203.

^d Plin. ii. c. 53.

^e This very remarkable circumstance has been little attended to.

In some parts of Greece, places, struck with lightning, were esteemed sacred. In others, persons struck were buried by themselves, as hateful objects. Some were not even buried, but left to waste on the spot. In Rome they were held sacred^a; but Numa enacted, that all persons, killed by lightning, should be interred instantly without any funeral ceremony. During a thunder-storm the Persians go to prayers; but the Indians of New Holland rush out of their huts and deprecate its vengeance; and the Gentoos believe, that both thunder and lightning proceed from an evil spirit, whose supreme delight consists in counteracting the benevolent plans of Providence. When it thunders, therefore, they vent virulent curses against him.

Thunder, lightning, rain, and winds, are frequently employed by the poets to illustrate their subjects. Of the two first a multitude of instances might be brought. Of the two last the following may be esteemed sufficient; since they are not easily to be paralleled, except in Milton, or Lucretius.

“ The quality of mercy is not strain'd ;
It droppeth, as the gentle rain from heaven
Upon the place beneath^b. ”

Belarius, speaking of Arviragus and Guiderius :

These princely boys ! They are as gentle
As Zephyrs, blowing below the violet ;
And yet as rough as is the rudest wind,
That by the top doth take the mountain pine,
And make him stoop to the vale^c.

When lightning shoots along the sky, and thunder rolls along the horizon or over the periphery of the zenith, the mere man of the world beholds and listens either with indifference or with fear : but the poet recurs to that sublime scene in *Æschylus*, where *Prometheus*, after refusing to reveal the secret, entrusted to him by the Fates, is released from his

^a We find, however, the following passage in *Ammianus Marcellinus* :
“ contacta loca nec intueri nec calcari debere pronuntiant libri fulgurales.”

^b *Merchant of Venice*, iv. sc. 1.

^c *Cymbeline*, iv. sc. 2.

bonds: when lightning strikes the rock, thunder hovers over the scene, and the unfortunate victim sinks to the regions of Tartarus amid gigantic convulsions of Nature. Then he recurs to the storms in Lear, Macbeth, and the Tempest; or to that passage in Darwin, where he describes Love, snatching the thunderbolt from Jupiter; bending the triple bolt upon his knee; while the fragments scattering on the floor, the gods retreat in awful trepidation; then the immortal sire,

Indulgent to his child,
Bow'd his ambrosial locks, and heaven relenting smiled.

There is a passage in Southey's poem of Madoc^a even superior to the celebrated "Sauve mari" of Lucretius.

'Tis pleasant by the cheerful hearth to hear
Of tempests and the dangers of the deep,
And pause at times, and feel that we are safe;
Then listen to the perilous tale again,
And with an eager and suspended soul
Woo terror to delight us.^b

Raphael is said to have embodied "the lightning" of the mind: and Gray characterizes the poetry of Dryden in a manner equally poetical:

Behold where Dryden's less presumptuous car,
Wide o'er the fields of glory bear
Two coursers of ethereal race,
With necks in thunder cloth'd, and long resounding pace.

PERFUMES.

Nature affords not satisfaction to the eye and to the ear only; she administers, also, a sensible delight by the perfumes, which she scatters in every direction. Who, that can relish the odours of the hay-fields, the wild thyme of the heath, the roses and the woodbines, that decorate our hedge-rows. and

^a Part iv. p. 43.

the violet, that scents the thicket, can lament the absence of the myrrh, the cassia, and the cinnamon, which charm the poets of Persia and Arabia?

Odoriferous particles are elicited by heat, and condensed by cold; and, floating on the air, rest upon the olfactory nerves, and affect them with an agreeable sensation. These enjoyments rejoiced equally the heart of the wisest of men, and the most odious of tyrants. Solomon was accustomed to write in the praise of essences; and the kings of Tanis^a to mingle them with their food.

“Call for wine,” says Hafiz, “and scatter flowers around; what more canst thou ask from Fate?” And Mahomet, in the true spirit of his voluptuous creed, declared, that odours assimilated his soul with heaven.

Holy oil, for anointing, was composed of myrrh, sweet calamus, cassia, and oil of olives. The perfume consisted of stacte, onycha, and galbanum, mixed with pure frankincense. This oil and perfume it was commanded no man to imitate. They were used solely for anointing the tabernacle, the altar, and the priests. No other men were permitted to use them; and who ever made a similar oil and essence was to “be cut off from his people^b.”

In distillation, the fragrant particles rise with the steam of water, in which they are distilled, and remain with it after it is condensed. These perfumes the Persians sprinkle over their guests, while the Otaheitans frequently wear flowers in the apertures of their ears, instead of earrings. In 1780, nosegays were so frequent among our ladies of quality, that no footman would engage himself, till he knew how much a week his mistress would allow for nosegays: while in China^c there is no woman either so old, or so poor, but adorns her

^a Vid. *Treasure of ancient and moderne Times*, book iii. c. 19. p. 282.

^b Exodus, ch. xxx. 23. 26. 27. 30. 32. 33. 34. 38.

^c Sir G. Staunton. Vol. ii. 359.

head with flowers^a. Pliny assures us, that the natives of Arabia Felix^b burnt no wood but what was aromatic, and ate no food that was not perfumed with spices. This is probable: but when he asserts, that a people lived on the banks of the Ganges, who, having no mouths, lived upon the inhalations of odours^c, his credulity is almost passing belief.

The love, that Peruvian ladies have for nosegays (*puchero de flores*) has been often commented upon by Spanish writers^d. The Malay women are particularly partial to the princess's leaf. This leaf is white, and emits an agreeable odour; it closes its flowers at four o'clock every evening, and expands them at four every morning: thus enjoying twelve hours' sleep every day. Even the women of the Sandwich islands^e wear flowers upon their heads as ornaments;—so general is the love for this species of ornament.

The use of perfumes, in the Catholic and Greek churches, is well known; and we are told, that the churches of the Jesuit establishment, at Lorette in Paraguay, had the walls covered with pictures, separated from each other by garlands of flowers and bunches of grass^f. Perfumes are also used by the Jews, when terminating their sabbath. In autumn and winter, when the stars begin to appear, the father of every family lights a lamp; prepares a box of spices; and, taking a glass of wine, sings, or rehearses, a prayer; and blesses the wine and the spices. Then the family smell at them; and the father casts a little of the wine into the flame. Every one

^a Among the Hindoos it is usual on the 20th of the month, Manj, from which they date the commencement of spring, for the gardeners' wives to bring to their mistresses little offerings of early fruits, flowers, and tufts of green barley; which the ladies commonly present to their husbands. Vid. Broughton's Specimens of Hindoo Poetry.

^b Plin. lib. xii. c. 17.

^c Plin. vii. c. 2.

^d The *datura arborea* of Chili is superior in fragrance to any tree or shrub in Europe. One of them, says Feuille, will perfume a whole garden.

^e Vide Portlock and Dixon's *Voyage round the World*. Abridg. p. 246.

^f Chateaub. *Génie du Christianisme*, t. p. 12.—Charlevoix ix. *Voy. Améric.* 65.

then tastes the wine, and the sabbath is concluded by each person wishing the others a good week. This ceremony is called the Hæbhdalah.

The odoriferous wealth of flowers, invisible and intangible, like heat, cold, air, and ether, is wafted by the aerial fluid, fixes itself upon the olfactory nerve, and causes those sensations which, bearing some relation to the taste, are, for a time, much more agreeable.

The Indian Venus is said to have been found in a large rose^a, floating in a sea of milk^b. And the western wind, being the most agreeable in Italy, Ovid^c marries it to the goddess of flowers. More, too, painted a picture for the Earl of Breadalbane, when at Rome, which represents the sun rising in a morning of spring. In the background stands a temple of Flora. The goddess, sitting in a car, is drawn by genii; nymphs surround her; and the god of love flies to crown her with roses.

Perfumes give an ambrosial character to every landscape. They delight us on the mountain; they charm us in the valley; they captivate us in the garden. Milton^d, Euripides,

^a Baldæus, apud Church. Collect. Trav. vol. iii. 766.

^b The Javanese Goddess, Loro Jongran, is supposed to sleep upon a bed of flowers. She resides at Shasi, at the angle of the Ganges. Wherever her effigy is placed, the earth trembles, and becomes heavier. The name of her buffalo is Mahisa, and Dweth, who attempts to slay it, is Ussoor.—From a Sanscrit paper. Raffles' Hist. of Java, ii. p. 13.

^c Fasti, v.

^d This poet compares sounds to perfumes:—

———— a solemn breathing sound

Rose like a steam of rich distill'd perfume,

And stole upon the air.

Bouhours has a beautiful simile—"Whatever is delicate in thought and expression in good writers is lost when translated into another language. Not unlike these essences, the spirit of which evaporates, when poured out of one phial into another." Cardinal Palaviano used to say, that Seneca perfumed his thoughts with amber and musk, which at last affect the head: they are pleasing at first, but offensive afterwards.—Vid. Belles Lettres, Rollin, ii.

p. 141.

and Guarini ^a, delighted in the rose; Vitruvius acknowledged it to be one of the best ornaments of a Corinthian capital ^b; lovers, in ancient times, were accustomed to swear by it; and such veneration had the Persians for that beautiful flower, that it creeps into almost all their songs, fables, and odes.

Delightful as perfumes assuredly are, it must be confessed, that they have been more agreeable to bad princes than to good ones. Many indeed seem to have regarded them as the nectar and ambrosia of heaven. Vitellius used so many, that Vespasian was accustomed to say, "Vitellius uses more perfumes than I do water; and if he were to be wounded he would yield more perfume than blood ^c." Heliogabalus, instead of oil, burnt balsams of India and Arabia. For fuel he used myrrh, frankincense, cinnamon, and cassia. His fish-ponds were filled with water, distilled with roses: he bathed in aromatic wine; and always sat surrounded by flowers, rendered still more sensitive by the odours of musk and amber. Homer knew the influence of perfumes so well, says Athenæus, that he has not allowed them to any one of his heroes, except Paris ^d.

^a Vid. *Il Pastor Fido*, atto i. sc. 4.

^b In Solomon's temple was a profusion of artificial flowers, made of cedar; and the sarcophagi of the kings of Judea were ornamented with foliage and flower-works, in imitation of their indigenous plants.

^c Philost. in *Vit. Apol.* v. c. 29.

^d In the plain of Cumana, where the rattlesnake is frequently found, the air becomes impregnated with the odour of musk, when the earth is saturated with rain, and the heat of the sun raises exhalations.

Some writers have asserted, that no animals are alive to olfactory pleasure: yet the nightingale inhales the sweets of roses; cats delight in valerian; and the rattlesnake is attracted by bromelia. Elephants, too, browse with pleasure among flowers and odoriferous shrubs. Should the reader wish to acquaint himself with the multiplied relations between odours and the morbid states of the human frame, he may refer to *Rapport Général des Travaux de la Société Philomatique*, de Paris, i. 131.

FLOWERS ON GRAVES.

PERFUMES, which administer such pleasure to voluptuaries^a, were once supposed to be peculiarly grateful to the dying and the dead. One of the Java kings desired to be interred in a spot, where the earth was sweet-scented. He was in consequence buried near Tegal: his tomb is held in great veneration; and he is known by an appellation, signifying fragrant^b.

A Persian poet has an elegant stanza on the 'ringlets of his mistress:—"Should the air waft the odour from the hair of my love, the perfume, stealing over my tomb, would recall me to life, and render me vocal in her praise." And because a custom, so amiable and elegant, as that of decorating with flowers, the graves of relatives, conduces to the gratification of some of the best feelings of our nature, no apology will be necessary for dwelling upon it a little at length.

The Romans of condition were generally buried in their gardens, or fields, near the public road. This custom Propertius does not seem to have approved; since he desires his friends by no means to observe it, in regard to himself; lest his shade should be disturbed by the noise of passengers. Ausonius has a similar sentiment. The manner, in which the Romans took leave of their friends, was extremely affect-

^a Away before me—to sweet beds of flowers;
Love-thoughts lie rich, when canopied with bowers.

Twelfth Night, act i. sc. 2.

The odours of Venus indicated her origin:—

Ambrosiæque comæ divinum vertice odorem

Spiravere.

Virg. lib. i. 407.

The well known lyric of Ben Johnson, beginning—

Still to be neat, still to be drest

As you were going to a feast, &c.

is from Petronius—

Semper munditias, semper, Basilisca, decores,

Semper compositas, &c. &c.

^b Jegál-áruni. Vid. Raffles' Hist. Java, 4to. vol. ii. p. 165.

ing:—"Vale^a, vale, vale! nos te ordine quo natura permiserit—
cuncti sequemur^b!" Then, wishing the earth to lie lightly
on their relics, they departed. The monuments were then
decorated with chaplets and balsams^c, and garlands of
flowers.

This practice prevailed in most ancient countries. The
Persians adopted it from the Medes, the Greeks from the
Persians; and Pythagoras introduced it into Italy. The
tomb of Achilles was decorated with amaranth; and the
urn of Philopœmen covered with chaplets: and that the
grave of Sophocles was embellished with roses and ivy, we
learn from an epitaph written by Simonides^d. Ivy^e and
flowerets^f, also, were planted near the grave of Anacreon^g.

Virgil decorates the body of Pallas with strewn leaves of
arbutus and other funeral evergreens. The ceremony of lay-
ing the unfortunate youth upon his bier is extremely affect-
ing; and the passage, where he is compared to violets and

^a Augustin. Gem. ii. l. 32. The amiable father has a beautiful reflection
in De Civit. Dei, lib. i. c. 12.

^b The modern Greeks cry with a plaintive voice, "*Adelphe, Adelphe, Adelphe!*" Vid. Millingen's Memoir on Greece, p. 36.

^c Fasti, v. 534. Tibul. lib. iii. el. 4. Propert. iii. el. 15.

^d Wind, gentle evergreen, to form a shade

Around the tomb where Sophocles is laid, &c. &c.

^e In modern Greece the Turks plant over graves the myrtle, and the amaryl-
lis lutea.—Vid. Walpole's Memoirs relating to Turkey. In Persia the basil is
used; and in Tripoli the tombs are garlanded, we are told, with roses and fea-
toons of Arabian jessamine, and the flowers of orange and myrtle.

^f These flowerets were called *Epureæ*. Ælian relates, that Calanus, the In-
dian philosopher, who accompanied Alexander, being arrived at 83 years of age,
caused a pile of sweet-smelling wood to be raised; and, decking himself with
garlands of flowers, threw himself into the flames.—v. c. 41.

^g This tomb be thine, Anacreon; all around

Let ivy wreath; let flowerets deck the ground; &c. &c.

The tomb of Alcmeon was shaded by high cypress trees, which were called the
Virgins.—Vid. Pausanias, viii. Vid. also Archæol. v. ii. p. 178. Lycophron tells
us, that the tombs of two rivals were placed on the opposite sides of a moun-
tain, lest their shades might be disturbed by the honours paid by their respec-
tive relatives.

hyacinths, plucked by the hands of a virgin, highly natural, beautiful, and pathetic.

Qualem virgineo demessum pollice florem
Seu mollis violæ, seu languentis hyacinthi:
Cui neque fulgor adhuc, necdum sua forma recessit;
Non jam mater alit tellus, viresque ministrat *.

To this may be added, that few passages, in that fine poem, abound more in natural pathos, than that, where Andromache is represented, as raising green altars to the memory of Hector^b;—a passage, reminding us of several in Ossian, where that poet describes the monuments, which were erected to the heroes of remote ages.—“O lay me, ye that see the light, near some rock of my hills; let the rustling oak be near; green be the place of my rest; and let the sound of the distant torrent be heard^c.”

In the times of the ancient fathers, crowns of flowers were placed on the grave-stones of virgins^d; and baskets of lilies, violets, and roses, on the graves of husbands and wives.

The savages of the Mississippi frequently retire to weep over the graves of their lost relatives^e; and there is a tribe in those wilds, whose women go every day to the graves of their infants; and with silent and pathetic eloquence, which shames all noisy grief, shed bitter tears, and press some^f milk from their bosoms upon the grass, that covers their remains.

The burying-places of the people of Morotoco are generally situated in the fields^f; where every one purchases a spot of ground, which he surrounds with a walk, and plants with

* *Æn.* xi. 68.—Vid. also, *Æn.* vi. 382. There is a passage, also, in the *Culex* bearing reference to this custom.

^b Lib. iii. 302.

^c See also in Songs of Selma: “Narrow is thy dwelling-place!” &c.

^d Fuit quoque mos ad capita virginum apponendi florum coronas.—Cassalon de Vet. Sac. *Christ.* 334.

^e De Pages, vol. i. p. 30. 8vo.—The savages of New South Wales place cypress leaves on the graves of their chiefs.—Vid. Oxley's *Journ. Australia*, p. 139. 4to.

^f In 1688 there were no burying-places in Tonquin; every man being interred in his own land.—Vid. Dampier, *Voy.* ii. p. 52.

flowers. In Java^a they scatter a profusion of flowers over the bodies of their friends; and the Afghauns^b hang coronets on tombs, and burn incense; while ghosts are believed to sit at the head of their graves, invisible, enjoying the perfume.

In China, whence, it is not improbable, the custom originally passed into Media, Persia, and Arabia, the ceremony of planting flowers on graves still prevails^c. The mausoleums of the Crimean Chans, also, are generally shaded by shrubs and fruit trees^d; and the Indians of Surat, who have a great veneration for the graves of their saints, strew fresh flowers upon them every year^e.

In Scotland this practice prevailed, in the time of Drummond of Hawthornden; as well as among the Catholic cantons of Switzerland^f, and many parts of North and South Wales. The graves, in those beautiful provinces, are decorated, on Palm Sunday, with leaves of laurel, cypress, and all the flowers which are in blossom at that early season of the year. These graves are surrounded by small white-washed^g stones;

^a De Pagès, i. p. 283. —Valentyn, iv. p. 15. —Stavorinus, iv. p. 375.

^b Elphinstone, Caubul, p. 223. 4to. ^c Staunton, vol. i. 178. Vol. ii. 276.

^d Pallas's Travels in Russia, vol. iii. p. 41. ^e Stavorinus, ch. xiii. p. 487.

^f In the beautiful little church-yard at Schwytz, almost every grave is covered with pinks; but amongst the many beautiful spots appropriated to burial-grounds in Germany and in Switzerland, there is none where so much care is bestowed as in the church-yard of Wirfin, in the valley of the Salza. The usual fashion in Germany and in Switzerland is to have the ornaments of wood or iron wrought in arabesque forms. At Wirfin, the graves are covered with little oblong boxes, which are either planted with perennial shrubs, or renewed with annual flowers; and, in addition, some graves are daily strewn over with freshly-gathered flowers, and others are so on fête-days. Pendent from the ornaments of most of the recent graves are also little vases filled with water, in which the flowers are preserved fresh. Children are seen thus decking out the grave of a lost mother, and mothers wreathing garlands to hang on the grave of a child. Again, servants thus show their gratitude and regret for the loss of some kind master or mistress. A tourist, who recently visited the little village of Wirfin, says, that on going into the church-yard at an early hour, he found six or seven persons employed in these gentle offices. He informs us that the graves most recently tenanted were not alone the objects of this affectionate tribute, but that some, which had received their occupant twenty years before, were covered with fresh nosegays. *Ann.*

^g The Jews used to paint their sepulchres white. To this the Christian Mes-

in the enclosures of which bloom the polyanthus and the narcissus, thyme, balm, and rosemary. Shirley has a melancholy allusion to this custom in his tragedy of the Traytor^a: Milton, in Samson Agonistes^b; and Beaumont and Fletcher in the Maid's Tragedy^c. Shakespeare, too, has similar ones in Hamlet, and Winter's Tale; also in Cymbeline; where Arviragus, contemplating the body of Fidele, promises to sweeten his grave with the fairest flowers of summer.

It is indeed impossible to walk in the church-yards of North and South Wales, without reflecting, with pleasure, on the respect, which is paid to the memories of the dead. The epitaphs, however, are generally poor and meagre: yet I remember to have seen three, which must highly gratify every person of taste.

I.

Hope, stranger, hope. Though the heart breaks, still let us hope.

II.

Timon hated men ; Orpheus hated women. I once loved one man and one woman. He cheated, and she deceived me. Now I love only my God ^d.

III.

ON MARY PENGREE.

The village maidens to her grave shall bring
The fragrant garland, each returning spring.
Selected sweets ! in emblem of the maid,
Who underneath this hallowed turf is laid.
Like her they flourish, beauteous to the eye ;
Like her, too soon, they languish, fade, and die .

In some villages children have snow-drops, primroses, **siah** alludes in one of his most beautiful denunciations against the Scribes and Pharisees. "Woe unto you, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones."

* Let me beseech you then be so kind,
After your own solemnities are done,
To grace my wedding. I shall be married shortly, &c. &c.

^b V. 986.

^c "When she sees a bank," &c.

^d Perhaps a more beautiful epitaph was never written than the following, on the tomb-stone of a young wife :

Immatura peri; sed tu, felicior, annos
Vive tuos conjux optime, vive meos.

* A similar sentiment is expressed on a tomb-stone in the church-yard of Sudborne: near the family vault of the Marquis of Hertford.

violets, hazel-bloom, and willow blossoms on their graves. Persons of maturer years have tansy, box, ivy, and rue. I have, also, occasionally seen on the stones of elderly men broken tobacco-pipes. There is, generally, a guardian, as it were, to each grave; and I once saw a rose, done up neatly in a white piece of paper, on which was written, "Mayest thou flourish in Paradise like this rose!"

One of the most elegant cemeteries in Europe stands in the centre of the two church-yards, at Bury St. Edmund's. This cemetery is an isolated fragment of the celebrated abbey, in which John of Lydgate was a monk. Around this fragment are planted shrubs and trees, with a variety of flowers; while a profusion of ivy creeps up the sides of the walls, on which are placed two or three monuments. One of these pieces of

In South Wales the custom of planting and ornamenting graves is noticed by Brand, in his "Popular Antiquities," as being very common. He says, "It is a very ancient and general practice in Glamorgan to plant flowers on the graves, so that many churchyards have something like the splendour of a rich and various parterre." Besides this, it is usual to strew the graves with flowers and evergreens (within the church as well as out of it) thrice at least every year, on the same principle of delicate respect as the stones are whitened. No flowers or evergreens are permitted to be planted on graves but such as are sweet-scented: the pink and polyanthus, sweet-williams, gilliflowers and carnations, mignonette*, thyme, hyssop, camomile and rosemary, make up the pious decoration of this consecrated garden. The white rose is always planted on a virgin's tomb. The red rose is appropriated to the grave of any person distinguished for goodness, and especially benevolence of character. In the Easter week, most generally, the graves are newly dressed, and manured with fresh earth, when such flowers or evergreens as may be wanted or wished for are planted. In the Whitsuntide holidays, or rather the preceding week, the graves are again looked after, weeded, and otherwise dressed, or, if necessary, planted again. This work the nearest relations of the deceased always do with their own hands, and never by servants, or hired persons. Should a neighbour assist, he or she never takes,—never expects,—and, indeed, is never insulted by the offer of any reward, by those who are acquainted with the ancient customs. None ever molest the flowers that grow on graves; for it is deemed a kind of sacrilege to do so. A relation or friend will occasionally take a pink, if it can be spared, or a sprig of thyme from the grave of a beloved or respected person, to wear it in remembrance; but they never take much, lest they should deface the growth on the grave. This custom prevails principally in the most retired villages."—*Anon.*

* I never saw this flower in a Welsh Church-yard, and I think Brand is mistaken in respect to it.

marble commemorates the fate of a young catholic girl, who was struck dead by lightning, while at her devotions. On the second is inscribed the name of a banker's wife, named Spink. The third is sacred to the memory of the banker himself:—a man, whose virtues rendered him eminently worthy of so elegant a monument. He was my father's banker; and both were proud of each other's friendship.

That the custom, to which we have alluded, was prevalent in Normandy, the following anecdote amply testifies. A lady of that province, having deserved well of her friends, they intended to bury her in the chancery of Rheims. But the poor of her village petitioned, that she might be buried amongst them; in order, that they might, every year, assemble near her tomb; strew flowers upon it; and celebrate her memory, in the best manner they could. Thus throwing a splendour, as it were, over her ashes, equal to a halo round the moon, or an aureola on the head of a saint.

In Swedish Lapland juniper leaves are placed in coffins, and in Denmark ivy and laurel. The natives of the South Seas plant the casuarina near sepulchres; and the slaves of the Isle of France bury their comrades in bamboo, covered with palm leaves. The Mohawk Indians, on the contrary, will not permit even so much as a blade of grass to grow upon the graves of their companions. The natives of the Lieou Kieo Islands, subject to China, burn the bodies of their dead, and preserving the bones place lamps around the sepulchres, and burn various species of perfumes. Every description of flower is used in the church-yards of Japan. Thither the Japanese repair on parties of pleasure, and enjoy themselves among the tombs of their ancestors. For some time they go every day, then every week, then every month; and, lastly, once in every year*. They imagine their deceased friends to be sensible of their happiness; they invite them to be partakers of it; and place seats for their accommodation, as if they were alive.

* Thunberg, v. iii. 53. 82.

The natives of Caubul, too, hold burial-grounds in great veneration. They call them "Cities of the Silent:" As the Egyptians called them "Cities of the Dead;" and the Jews, "Houses of the Living." In the time of Confucius, the Chinese buried the images of their friends in the graves of the deceased; those, settled in the Malay Islands, sleep upon the lids of their coffins, which they keep by them, carved and ornamented. The Egyptians visited the sepulchres of their friends twice every week; and strewed upon them sweet basil: a custom which still remains. Hunter^b relates, that at Gualior there is a tomb, erected to the memory of Fan-Scin, a musician of great skill, who flourished in the court of Akbar. It lies beneath a tree, the leaves of which, when chewed, were fabled to give an unwonted melody to the voice.

The tomb of Hafiz rises under the cypress, which he planted with his own hand. That of Sadi, on the contrary^c, is erected in a building, which stands in the heart of a mountainous amphitheatre of perpetual fertility. One of the smaller odes of this poet bears a striking resemblance to the epitaph of Leonidas.

————— O'er my solitary grave
 With reverence pour the milky wave;
 Then rifle every floweret's bloom,
 To deck the turf that binds my tomb.
 For think not that, when life is fled,
 No hopes or fears affect the dead!
 E'en then their shades your care can prove,
 And own with gratitude your love.

To refuse the rite of sepulture was, in Greece, to be guilty of sacrilege. The plot of Sophocles' tragedy of Antigone turns entirely upon the circumstance of Creon's having cast out the body of Polynices to be a prey to dogs and vultures;

^a Elphinstone, 434. The Turks give them a similar appellation. For a representation of one, vid. D'Ohsson's *Tableau Général de l'Empire*, p. 247. fol. Paris, 1787.

^b Journey from Agra to Ouzein.

^c Morier's second Journey, p. 62.

and his having decreed death to whomsoever should inter the corse. Antigone, braving the edict, with all the warmth of an affectionate sister, buries the body. A Theban sees her perform the pious office, and impeaches her to the king. She confesses the deed ; and courts the penalty.

Antigone. I know that I must die : this I had known
If not proclaimed by thee (Creon). If I shall die
A little ere my time, I shall esteem
Death a well-earn'd prize.
If with tame sufferance a brother's corse
Unburied I had left, that had indeed
Been deep affliction. This excites no grief.

Antigone is condemned to a most deplorable fate.

Creon. Deep in a yawning cave, beneath a rock
From human footsteps far remov'd, alive
I will enclose her : and a little food
Only allow, that no unhallowed stain
Pollute the state.

She is led to the cave.

Antigone. Unhappy me !
I have, or in my life, or in my death,
No dwelling with the living or the dead.
No pitying tear, no friend, no nuptial rites
Are mine, as thus unhappy I am led.
————— No more shall I behold
The sacred orb of yon bright beaming sun ;
And not one friend laments, or weeps, my fate.

In this, however, Antigone was unjust. Her sister Ismene wept for her ; the Thebans lamented her ; and her betrothed lover visited the cave. In the meantime Creon advances, and hearing a voice of despair, recognizes that of his son. He, therefore commands his attendants to remove the rocky mass from the door :

————— Obeying these commands
Uttered in deep despair, we went, we look'd,
And in the cave's extreme recess beheld
The virgin strangled !—Round her neck the zone,
Which braced her flowing robes, her hands had twin'd.
She lay ; and near her lay the youth ; his arms

Clasp'd round her; mourning the unhappy fate
Of his lost bride, his father's ruthless deeds,
And the sad loss of all his nuptial joys.

Seeing his father, the youth draws his sword; Creon flies from the vengeance of his son; who, turning his anger upon himself, dies by his own hand.

In Sophocles' tragedy of *Electra*, too, there is an affecting description, which proves how generally the custom, to which we have alluded, obtained in Greece.

My father's honour'd tomb as I approach'd,
While on the summit of the mound, I saw
Large streams of milk late pour'd; the sepulchre,
Wherein he lies inurn'd, with wreaths of flowers,
Glowing in all their various dyes, hung round.
I saw, and wonder'd; and on each side turn'd
Mine eyes, if any mortal might be nigh:
But all was still. Then nearer I approach'd
The tomb; and on the pyre's remotest verge
Saw crisped locks fresh sever'd from the head.
Forthwith Orestes rush'd upon my thought.

The Persians believe, that those, who are buried near holy persons, will be assisted by them at the day of judgment. Their ancestors imagined, that Zoroaster was suspended on a tree, at the period of his birth, and therefore they, for many ages, buried their infants in groves. The Colchians entombed their dead in skins; and hung them on the arms of trees^a. The same custom prevails in Ceylon^b and Siberia^c. Vancouver relates^d, that the New Albionese suspend baskets and canoes, which they use as coffins, in the same manner; and Wild informs us^e, that, in some parts of America, the Indians swathe their children in skins, and hang them on the

^a Ælian. Var. Hist. iv. c. 2. ^b Also Stobæus.

^b Knox.

^c Langedorff's Travels, v. iii. 362. This custom seems to be derived from high antiquity. It is thus alluded to in the Address of Odin: "I know a song of such virtue, that if I see a man dead, and hanging on a tree, I engrave Runic characters so wonderful, that the man immediately descends and converses with me."

^d Vancouver, Voy. ii. 113.

^e Wild's Trav. ii. 346.—*Recherches Philosoph. Améric.* 140.

arms of trees ; where they move to and fro, as if rocking in a cradle. •

The natives of Port Mulgrave ^a, on the north-west coast of America, have a curious mode of disposing of their dead. They separate the head from the body ; wrap them in furs ; put the former into a square box, and the latter into an oblong chest. These they suspend between two trees, or poles, which form an arch at the top. In this manner they hang for many years. In some countries of the East the dead were eaten by dogs ^b ; and the custom of exposing them to vultures is frequently alluded to by Homer. Indeed the Parsees of India regard being exposed to birds of the air the best and noblest of privileges ^c. The place of sepulture presents a horrible prospect ; for a great number of carcasses are seen of different aspects and colours ; some bleeding ; some half consumed ; some having their eyes and cheeks picked ; some entire skeletons ; and others hardened by the sun and air.

The Congoese ^d bury their friends in graves of great depth, to preserve them from wild animals ; plant trees and shrubs ; and hang fetiches, or charms, over them. On the Ivory and Grain coast ^e of Africa, the natives put their dead into an empty canoe ; which they fill with all sorts of green plants. On the Gold coast ^f they cover their friends with little gardens of rice. In Siam they burn their dead on a funeral pile of odoriferous woods : the Javans plant samboja ^g trees by the side of graves, and strew sulasi flowers over them several times every year. These flowers have a sweet scent, and are reared exclusively for that purpose. They also form an image

^a Portlock and Dixon's Voyage round the World :—Abridg. p. 190.

^b Sextus Empiricus, lib. iii. c. 24.

^c Ovington's Voyage to Surat, p. 379, &c.

^d Tuckey, p. 382, 4th.

^e Bosman's Guinea Coast, p. 446.

^f Bosman, p. 223.

^g Raffles' Hist. Java, i. p. 322. 4to. Crawford calls it the kamboja (*Plumieria obtusa*), Hist. Ind. Archipelago, vol. i. p. 438.

of leaves ^a, ornamented with variegated flowers, in the human form, supported by the clothes of the deceased. Before this figure they place a pot of incense: then they burn garlands, and the friends sit down to a feast, invoking a blessing on themselves, houses, and lands.

In the great Loochoo island Captain Hall ^b observed vases, containing remains of the dead; and bundles of flowers, hung round them as funeral offerings. Some of these were fresh; others decayed: the vases were of elegant shapes; and the whole gave an air of great cheerfulness to the cemetery.

DISCOVERY OF MADEIRA.

ROBERT-A-MACHIN and his bride were buried under the shade of a tree, in Madeira, an island first discovered by themselves. As the history of this unfortunate pair combines all the value of truth with the imaginary value of romance, I shall pause from my general subject to relate it from accounts, attested by De Barros, Galvano, Alcaforado, Ovington, and other writers on the subject of maritime discovery.

Robert-a-Machin and Anna Dersset (D'Arfet), having become enamoured of each other, had resolved to unite their destinies for life. The young lady's father, however, married her against her consent to a nobleman; who, upon his marriage, carried his bride to a castle he possessed near the city of Bristol. Her father, in the mean time, had procured an order from king Edward III. for committing the unfortunate Machin to prison. The lover contrived, however, to escape; and, learning the lady's place of residence, he induced one of his friends to enter the family of his rival, as a groom. By means of this friend, he laid a plan of escaping with his mistress to France. A ship was procured, and the lovers em-

^a Discourse to the Batavian and Philosophical Society. Sept. 10, 1815.

^b Voyage to Corea and Loochoo, 4to. p. 143.

barked. They had not been long on their voyage, however, before a strong gale drove them out to sea. The pilot, in that day of nautical ignorance, soon lost his reckoning; the vessel became unmanageable; and for twelve days and nights they were at the mercy of the waves, never expecting to recover land. On the thirteenth morning, however, the clouds cleared, and the sound of land was echoed, with rapture, from one end of the vessel to the other. As they approached, the country assumed a beautiful appearance; birds of a white and yellow plumage, till then unknown, flocked round the ship; the waves were tranquil; and every thing seemed to assume an air of enchantment. This unknown land was the island, to which subsequent voyagers have given the name of Madeira. The boat was soon launched from the ship, and a part of the crew despatched to examine the country. These men soon returned with a favourable description; and Machin accompanied his mistress on shore. The scenery was more than equal to any accounts that had reached them, even in the language of romance. Flowers bloomed in every shade; trees,—the growth of ages,—reared themselves to a great altitude; canary birds animated every bush; laurels, cedars, oranges, lemons, bananas, and other fruits, were in the amplest profusion; and the honey, which they gathered from the crevices of the rocks, had the odour of violets.

Escaped from the horrors of the ocean, the lovers now felt as if they had entered into Paradise. For three days, they roved about the island in a state of transport. Under a venerable tree they formed a hut of boughs, and prepared to land part of the ship's cargo for immediate use. On the fourth night, however, a violent hurricane destroyed all their hopes and anticipations! The ship broke from her moorings; and, being driven on the coast of Morocco, was wrecked; and the crew seized as slaves.

When Machin and his mistress missed the ship in the

morning, the latter gave herself up to despair : and, after upbraiding her lover for some time, she became speechless, and in a few days died of grief. Machin, overwhelmed with sorrow, gave himself up to his misfortunes ; and, refusing all consolation from his companions, died on the fifth day. A few moments before he breathed his last, he directed his friends to bury him in the grave, which, under a large tree contained his unfortunate mistress. This his companions did not hesitate to perform ; and after inscribing over it an exhortation to any Christian, who might thereafter visit the spot, to erect a church, and dedicate it to Christ, they committed themselves to their boat ; and, being driven on the coast of Morocco, shared the captivity of their fellow seamen. There are two or three contradictory accounts of this first discovery of Madeira ; but the preceding seems as best in my mind,—to bear the palm, in point of authenticity.

FLOWERS ON GRAVES (*resumed*).

THE custom of adorning graves with flowers, we have already described ; but here we may be permitted to add, that in a village in the Peak of Derbyshire, there is a custom of suspending garlands of white roses, made of paper, over the pews of those unmarried villagers, who die in the flower of their age^b. At Okely in Surrey, rose-trees were once

^b “ In Glamorganshire, we are told, the bed whereon the corpse lies is covered with flowers, a custom alluded to in one of the wild and plaintive ditties of Ophelia :—

White his shroud as the mountain snow,
Larded all with sweet flowers ;
Which be-wept the grave did go,
With true love showers.

There is also a most delicate and beautiful rite observed in some of the remote villages of the south, at the funeral of a female who has died young and unmarried. A chaplet of *white flowers* is borne before the corpse by a young girl nearest in age, size, and resemblance, and is afterwards hung up in the church over the accustomed seat of the deceased. These chaplets are sometimes made of white paper, in imitation of flowers, and inside of them is generally a pair of white gloves. They are intended as emblems of the purity of the deceased, and the crown of glory which she has received in Heaven.”—*Anon.*

accustomed ^a to be planted on the graves by all those young men and women, who had lost their lovers. ' This custom also prevailed once at Milan and Ravenna.

That the custom of strewing herbs and flowers was, at one time, prevalent in Italy, is proved by a passage in Ausonius ^b, an epitaph on Sannazarius ^c, and another on John Baptista Marino ^d. Pontanus alludes to it, in his poem on the death of his wife ^e; and Hesus in his sixth eclogue ^f. Shakspeare describes it, as being prevalent at Verona ^g; and were he always accurate in costume, and never guilty of anachronisms, we might be led to suppose the practice ^h once prevailed in Denmark ^h, and Bohemia ⁱ. It obtained, also, in the early ages of Christianity. St. Ambrose alludes to it, in his funeral oration on the death of Valentinian ^k; and St. Jerome, in his letter to Pammachius, on the death of his wife.—“ While other husbands strewed violets and roses and purple flowers on the graves of their wives, you, Pammachius, bedewed her ashes with the balsam of charity ^l.”

^a Gibson's Camden.

^b Epist. xxxvi.

^c Da sacro cineri flores.—Hic ille Maroni
Sincerus musâ, proximus ut tumulo.

^d Fundere ne renuas, flores, et thura, Viator!
Ossibus, et cineri quem lapis iste teget, &c.—Guiccardini.

^e Ciceriscus.

^f Spargite odoratos, tumulo date, spargite flores.

^g Romeo and Juliet, act iv. sc. 4.—v. sc. 4. Misson confirms the practice, vol. i. p. 198. Ed. 1714. “ Here, as in Greece, they strew flowers on the tombs. I saw a quantity of rose-leaves, and entire roses, scattered over the graves at Ferrara. It has the most pleasing effect you can imagine.”—Byron.

^h Hamlet. ——— Lay her i' th' earth;
And from her fair and unpolluted flesh,
May violets spring. Act v. sc. 1.

ⁱ Winter's Tale, act i. sc. 3.

^k “ Nec ego floribus tumulum ejus asperagam, sed spiritum ejus Christi odore perfundam; spargant alii plenis lilia calathis; nobis liliū est Christus, hoc reliquias ejus sacro.”—AMBROS. *Orat. Funēbri de obitu Valentin.* Crowns of flowers were placed upon the tomb of St. Felix. The reason for this custom is stated in Durand. Ret. vii. c. 35.

^l Hierom. Epist. ad Pammach. de Obitu Uxor.

To this custom the English poets are frequently alluding. Milton does so, in one of the best passages of *Lycidas*^a; Smollett in his imitation of Tibullus; Gifford in his elegy of, "I wish I were where Anna lies;" and Chatterton, in his dirge of—"O sing unto my roundelay." Gray, also, in the omitted stanza of his *Elegy*; and Collins in the dirge, sung over the grave of *Fidele* :—

The redbreast oft, at evening hour,
Shall kindly lend his little aid,
With hoary moss, and gather'd flowers,
To deck the ground, where thou art laid.

THE TOMB OF PUBLICOLA—THE TYROLESE.

ADANSON, author of the *Families of Plants*, left in his will, that a garland, culled from his "*Families*," should be placed over him. Flowers were scattered over the grave of Klopstock; a lime-tree overshadows his monument of white Carrara marble; and while the celestial muse holds an urn in one hand, the other seems pointing to heaven. Thus reposes the first of German poets!

During the French revolution, persons of all persuasions were deposited in a common burial-ground, planted with trees. On the front of the entrance was inscribed the following imbecile, presumptuous, and unhallowed sentence :

"DEATH IS AN ETERNAL SLEEP."

With what melancholy pleasure, my *Lelius*, did your friend, *Harmodius*, and myself, visit the tomb of *Publicola*! standing in a church-yard, surrounded by several jessamine and rose bushes. His manners were so attaching to all of us, that, associating with his memory moral simplicity and mental tranquillity, the imagination, dwelling on his modesty and humanity, lingers with a mild and elegant delight. He was

reading, as we were informed by his wife, the following passage in Percival's Essays ; when he was seized with apoplexy. "To the intelligent and virtuous, old age presents a scene of tranquil enjoyments ; of obedient appetite ; of well-regulated affections ; of maturity in knowledge ; and of calm preparation for immortality. In this serene and dignified state, placed, as it were, on the confines of two worlds, the mind reviews what is past, with the complacency of an approving conscience ; and looks forward, with an humble confidence in the mercy of God, and with devout aspirations, towards his eternal and ever-increasing power." What a happiness to die at such a moment ! His tomb is erected ; but at present there is no inscription. Harmodius proposed the following, and it will probably be adopted. It embraces the past, the present, and the future.

Felix—vixi :—Felix—moriôr :—Felix—resurgam !

To this will be added, after the manner of the Moravians, not that he died on the tenth day of September, but that, on that day, he "returned to his native country."

Thus, thus, and thus, we compass round
Thy harmlesse and unhaunted ground,
And as we sing thy dirge, we will
 The daffodil,
And other flowers lay upon
The altar of our love, thy stone ^a.

The Tyrolese are a people, who deserve immortality, for their simultaneous rising against the French in the year 1809. The Austrians having crossed the Inn, the inhabitants of the Tyrol, without any previous concert among themselves, rose, as it were, by magic. One of the most severe actions ^b took place in the ravines of Mount Isel. This part of the Tyrol is the most romantic of all that beautiful country : and, in one of its most sequestered valleys, stands the abbey of

^a Herrick.

^b May 29th.—Vid. Essay on the Character and Manners of the Tyrolese.

Wiltén. Near this abbey HOFER collected the entire male population of the Tyrol. These consisted of peasants, arrayed, for the most part, in their dress of husbandry, undisciplined, and therefore totally unskilled in some of the simplest military operations ^a. On the evening, and during the night preceding the battle, the monks of the abbey mixed among their brave defenders; practised many religious ceremonies; and animated them to the successful discharge of their duty. The French, in the meantime, pressed them on all sides. The Austrians had abandoned them: they had nothing, therefore, to depend upon, but their own valour and determination. During the battle, that ensued, the friars mingled in the ranks. Habited in their cowls and robes, and walking in their sandals, these holy men exposed themselves to the hottest fire of the enemy. The enthusiasm was universal: women and children partook of it ^b: the former guarded the prisoners; the latter, unable to bear arms, were yet eager to join their fathers; and actually performed many offices of use. One of them,—the son of Speckbacher,—continued by the side of his father, during the most intense heat of the battle: and when commanded at length to quit, he went to a hillock, where he saw several balls of the enemy strike, picked them up, and carried them in his hat to those, who were most in want of ammunition.

The battle lasted from sun-rise to sun-set. The women, occupying the rear, receiving the wounded; and administering to their necessities, the battle terminated in the defeat of the

^a Their method of warfare was exceedingly curious. They cut down large trees, which they fastened with ropes to other trees, standing on the brinks of precipices. On these they laid other trees, pieces of rock, stones, and all manner of rubbish. When the enemy approached, they cut the ropes, and the whole mass fell upon their enemies below.

^b Tacitus presents us with a beautiful picture, in his description of the women of Germany. "When the men are wounded," says he, "they have their wives and mothers for their physicians. These are in no way fearful to suck their wounds: and during the time of action they carry provisions to their sons and husbands."

French and Bavarians. In the history of this battle there is one circumstance exceedingly curious. In all others, the dead have been buried indiscriminately on the field of battle. In this, those of the Tyrolese were carried to their homes; and every one was buried in the church-yard of his native village; where, covered with living flowers, their graves are still to be seen. These men were worthy of defending so beautiful a country; and the country, in which they were born, and in which they are buried, is worthy of them. • They were, also, worthy of being buried, as they were, beneath flowers and shrubs.

At Brunswick, several youth of good families, who had signalised themselves against the French, were executed by order of Jerome Buonaparte. On the next morning it was discovered, that unknown hands had scattered over them garlands of flowers. Xenophon^a also relates, that those, who returned into Greece from the Persian expedition, erected a cenotaph to the memory of those, who perished, and cast flowers upon it.

Warriors seem particularly attached to these simple ceremonies. Blucher, being on his death-bed visited by General Witzleben, aide-du-camp to the King of Prussia, desired, as a last request, that he might be buried without ostentation in a field, between Kunst and Kriblowitz, under three lime-trees; as the son of the Hetman Platoff had been buried in a grave of cypresses, after the battle of Marlo-Jaroslavitz^b; and the monument, erected by Alexander near Dresden, in honour of Moreau, is surrounded by three oaks, planted as emblems of the three monarchs, who were present in the action, in which he fell.

^a De Cyr. Exped. vi. c. 5.

^b Labaume, b. vi.

AND SUBLIMITIES OF NATURE.

BEAUTY OF COLOURS.

Nothing in Nature is more beautiful, than her colours. Every flower is compounded of different shades; almost every mountain is clothed with herbs, different from the one opposed to it; and every field has its peculiar hue.

Colour is, to scenery, what the entablature is to architecture, and harmony to language. Colours are, indeed, so fascinating, that, in the East^a, there has long prevailed a method of signifying the passions, which is called the love-language of colours. This rhetoric was introduced into Spain by the Arabians. Yellow expressed doubt; black sorrow; green hope; purple constancy; blue jealousy; white content; and red the greatest possible satisfaction. In regard to mourning, it may not be irrelevant to remark, that though most Europeans mourn in black, the ancient Spartans, Romans, and Chinese, mourned in white; the Egyptians in yellow; the Ethiopians in brown; the Turks in violet; while kings and cardinals indicate their grief in purple.

With as much facility may we number the leaves of the trees, the billows of the ocean, or the sands of the beach, as describe the various blendings of colours in stones, just washed by the waves; or the gradations and successions of tints, in shells and flowers. These meltings may, not inaptly, be styled the melody of colours. Sir Isaac Newton having remarked, that the breadths of the seven primary colours were proportional to the seven musical notes of the gamut; Father Cashel conceived that colours had their harmonies, as well as music; and he, in consequence, constructed an instrument, which he

^a The Orientalists seem to be exceedingly attached to colours. Thus they call the Arabian the Red Sea; the Propontis the White Sea; the Euxine the Black Sea; the Indian the Green Sea; and the Mediterranean the Blue Sea.—Vid. Vincent's Voyage of Nearchus, p. 318.

called an ocular harpsichord^a. “The office of this instrument,” says Goldsmith, “was to reflect all the combinations of the primary colours in regular succession: the prismatic rays furnishing the notes, and their shades the semitones.”

In the Arctic regions Captain Ross observed several atmospheric phenomena. Sometimes a thick white fog would surround his ship on all sides; while in the zenith was a fine transparent blue sky. The instant this fog touched the ropes, it froze, and suspended in long icicles. In the absence of these fogs, the whole atmosphere was remarkably clear: and he found, to his surprise, that objects very near him were much lowered by the powers of refraction; while those in the horizon were as much elevated; and the power of vision extended to objects even at a distance of 150 miles^b. “While the moon was in sight,” says Captain Ross, “she had the appearance of following the sun round the horizon; and while these bodies were passing in azimuth along the tops of the mountains, the snow which covered them, and which had naturally a yellow tinge, had then the lustre of gold; and the reflection of these upon the sky pro-

^a The power of expressing colour by sound is fancifully illustrated in Mons. Bombet's *Lives of Haydn and Mozart*.

Wind instruments.

Trombone	deep red.	Flute	sky blue.
Trumpet	scarlet.	Diapason	deeper blue.
Clarionette	orange.	Double Diapason	purple.
Oboe	yellow.	Horn	violet.
Bassoon	deep yellow.		

Stringed instruments.

Violin	pink.
Viola	rose.
Violoncello	red.
Double Bass	deep crimson red.

^b Some voyagers record, that the peak of Jan Mayen's Island is sometimes not visible at a point, from which, at other times, it appears high above the horizon.

duced a rich green tint, so delicately beautiful, as to surpass description."

RED SNOW.

IN those regions, too, was seen a considerable quantity of red snow. This phenomenon was received in England, as if it had never been seen or heard of before. Pliny and Aristotle mention red snow, and say that it becomes red by giving shelter to innumerable red worms, that breed in it. Red and green snow are said to be seen, also, in the frigid regions of the Cordilleras between Mendoza and Santiago.

Showers of blood are frequently recorded in history : these were generally showers of red snow ; but in 1017 a shower of rain of a blood colour fell in Aquitaine. In 1819 a red shower fell in Carniola. Upon being analysed, it was found to be impregnated with silex, alumine, and oxide of iron. Red rain fell also at Dixmude in Flanders, Nov. 2, 1819 ; and on the following day at Schenevingen^a, the acid obtained from which was chloric acid, and the metal cobalt. A shower of red earth fell in Calabria, January 1817. Being analysed by Signor Sementini, it was found to consist of silex, alumine, lime, chrome, iron, and carbonic acid ; and from the presence of chrome, it was supposed to associate with aerolites.

Turner mentions a curious circumstance^b. "While I remained in Zante," says he, "an extraordinary phenomenon occurred. At the end of February there was a torrent of rain, with which were mixed vast quantities of reddish sand, that soon darkened every window in the place. This the inhabitants attributed to a strong south or south-west gale, bringing that substance from Egypt, or the deserts of Africa."

Red snow has been observed among the Alps ; Raymond, records it, too, among the Pyrenees, at the height of 2000.

^a Philosoph. Mag. vol. lv. 77.

^b Levant, ii. 205.

and 2500 yards above the level of the Bay of Biscay. Sausure attributes that of the Alps to the seminal powder of certain plants, peculiar to high mountains: but Raymond to the mica, which abounds so much in the Pyrenees, as to colour the water as the snow melts*. Sarotti saw red snow, also, among the mountains north of Genoa; and Martin near the seven Ico-bergs in the North Seas.

In the year 1810 (Jan. 17th) red snow fell upon the mountains of Placentia in Italy: particularly on the Cento' Croci. For some time, snow had lain upon those mountains: but on this day peals of thunder were heard with several vivid flashes of lightning; and the snow, that fell immediately after, was red. Then it snowed white; and the red became enclosed between two strata of white. By this it appears, that red snow has some connexion with the electrical state of the atmosphere. Some of the snow, which Captain Ross found in the Arctic regions, he preserved in three states: dissolved; the sediment bottled; and the sediment dried. Upon the analysis of these specimens, Dr. Wollaston coincided in opinion with Captain Ross, that the redness of the snow was occasioned by a vegetable substance, produced on the mountain above the spot, where the snow lay^b. It was not seen at a distance, less than six miles from the sea; but always on the face, or at the foot of a mountain. When analysed it appeared to consist of minute globules from $\frac{1}{1000}$ to $\frac{1}{10000}$ of an inch in diameter; the coat colourless; and the contents of an oily nature; which, though not soluble in water, was soluble in rectified spirits of wine; and when dried by the heat of boiling water, it sustained no loss of colour^c. Brande esteemed this substance to be the excrement of birds: but

* Les Merveilles et Beautés de la Nature en France, by Mons. Depping, tom. i.

^b Voyage to the Arctic Regions, 4to. p. 140.

^c M. Bauer says, that the particles, colouring the snow with red, consist of a species of the uredo, a fungus: a perfect globule of which is so small, that 2,560,000 occupy the space of only one square inch.

most of Captain Ross's officers believed it to be of vegetable origin, as it tasted like mushroom^a, or beet root. It may be observed, however, that if the earth, over which this snow lay, were red, like the mountains of Smeerenberg, where red snow has been occasionally observed, and where the soil is of a red ochreous colour, the colour might, possibly, be occasioned by exhalations^b.

AERIAL COLOURS.

What can be more agreeable, my Lelius, than to watch the colours of aerial landscapes, when the sun is rising in all his glory, or setting in his majesty^c? Or when the moon, rising from behind the point of a rock, tinges the edges of the clouds with saffron; and depicts rivers and castles and mountains, rising over each other, along the circle of the horizon?

These appearances, beautiful as they are in our hemisphere, are far less lovely than those which are observed in some southern climates. "In California," says Humboldt, "the sky is constantly serene, of a deep blue, and without a cloud.

^a Fisher's Voyage of Discovery to the Arctic Regions in 1818.

^b Since this was written, it has been proved to be a palmella. It vegetates in the highest latitude man has yet reached, not only on snow on the land, but on flocs of ice. It has been found sometimes to the depth through the snow of from ten to twelve feet.—Vid. Philosoph. Trans for 1820, p. 165. See, also, Parry's last voyage, p. 218. It flourishes where no other vegetable has the power to exist.

^c Milton has imagined a splendour more magnificent than the pencil of the painter can exhibit, or the pen of the poet describe; and which little less than the imagination of a poet is capable of picturing to the fancy. Adam observing the approach of Raphael, describes him, as

————— Another morn
Ris'n on mid-noon!

Isaiah promises, that, in the day of grace, the light of the moon shall be as the light of the sun; and that of the sun sevenfold. Ch. xxx. v. 26.

The fixed stars are observed to reflect colours differently: Procyon contains all the colours; but more blue and purple than Sirius; Arcturus more red and orange and less yellow than Sirius; Aldabaran much orange and very little yellow; and α Lyrae much yellow, green, blue and purple. The double star, 48 Cancri, is very unequal. The larger one sends out a fine yellow; the smaller one indigo blue; very decided and beautiful.

Should any appear for a moment, at the setting of the sun, they display the finest shades of violet, purple, and green. All those, who have ever been in California, preserve a recollection of the extraordinary beauty of this phenomenon."

In Japan, clouds frequently assume the shapes of irregular fortifications; giving great richness and variety to the vast etherial concave. At the tropics, they roll themselves into enormous masses, as white as snow; turning their borders into the forms of hills; piling themselves upon each other; and frequently exhibiting the shapes of caverns, rocks, and mountains. There, as may be collected from St. Pierre^a, may be perceived, amid endless ridges, a multitude of valleys, whose openings are distinguished by shades of purple and vermilion. These aerial valleys exhibit, in their various colours, matchless tints of white, sinking into shades of different colours. Here and there may be observed torrents of light, issuing from the dark sides of the mountains, and pouring their streams, like ingots of gold and silver, over rocks of coral. These appearances are not more to be admired for their beauty, than for their endless combinations; since they vary every instant. What, a moment before, was luminous, becomes coloured: what was coloured mingles into shade: forming singular and most beautiful representations of islands and hamlets, bridges stretched over wide rivers, immense ruins, huge rocks, and gigantic mountains.

The clouds, which precede the typhons^b of the East, tower up their heads, move simultaneously, and exhibit volume rising over volume, in magnificent regularity. The edges are fringed with various colours from faint yellow to deep crimson: towards the middle they became of a copper colour,

^a Studies of Nature; resumed in Harmonies, Vol. ii. p. 22.

^b Dampier says the typhons of the East are the same as the hurricanes of the West. Vid. Discourse on the Trade Winds, &c. p. 71.

while the body of the cloud itself is of a deep sable. Water-spouts, too, have a magnificent appearance to those, who behold them at a distance from their effects. In the Straits of Malacca, they are very frequent; no less than eleven or twelve^a being occasionally seen at the same time.

In tropical climates, clouds are seen flying over head, which, when beheld in the horizon, seem to hang without the smallest motion, as a ship approaches the land. In the Seycholle Islands^b a gale of wind is a phenomenon totally unknown. The inhabitants have lived there nearly fifty years, and have never yet witnessed one. These were men, who had become destitute and disgusted with mankind. They have little or no communication with the world. Their tables are supplied with the produce of their own industry; and they are extremely hospitable with what they have. Their food consists of oysters and a few land turtles; with some plantains, mangoes, and pine apples: they cultivate also coffee, cotton, and a few cloves. These retired people, as before observed, have never known a gale of wind on their island. In lower Peru, rain has never been known to fall. The natives of Malacca^c would esteem this climate beyond all others; for, like the Hottentots^d, they cannot endure to be in the rain.

Many other Indian tribes have the same antipathy; a circumstance frequently prejudicial to their interests; since, being armed differently from Europeans, they might have charged them on wet days, when it would have been difficult for their adversaries to have used their muskets. The want of rain in lower Peru is, in a great measure, compensated by fogs, which, without thunder or lightning, melt into dews, with which the vegetation is invigorated. In Taheite, however, aerial pheno-

^a Vid. Discourse on the Phenomena of the Water-spout, *Asiat. Journ.* iv. 455.

^b *Asiat. Journ.* i. p. 36

^c Vancouver.

^d Sparman. ^e The Hottentots not only hate rain, but fear it; hence it is impossible to persuade them, that it is sometimes necessary.

mena of most kinds are frequently witnessed. The natives call the house of their chief the "Cloud of Heaven^a;" his drum they call "Thunder;" his torch "Lightning;" and his double canoe "Rainbow."

Those, who have beheld clouds rolling along the lower regions of the air, from the top of high mountains, always retain a lively recollection of the grandeur of the perspective. And when Dr. Kraskovitz made his sixth ascension at Vienna, no feeling, he says, he ever experienced, could equal the transport, with which he beheld the shrouds of vapours beneath him, appearing like a solid silver-coloured mass, with the summits of Styria and Hungary rising over them: while above, the heavens were pure and serene; and the moon and the sun vying, as it were, with each other, to render the universe more splendid and magnificent.

In the southern hemisphere, the nights are more dark, than in the northern: there are fewer stars. Towards the northern pole, the skies are serene, and exhibit the stars exceedingly brilliant; and contrasted with the snow beneath, illumined by the moon, the whole midnight landscape appears like a collection of a vast multitude of gems. The stars sparkle with a fiery red: and the sun rises and sets with a light inclining to a yellow glow. On the summit of Mont Blanc, the snow, reflecting with dazzling brilliancy, the moon rises with splendour in the midst of a sky, as black as ebony! While at the southern cape of Africa, when the south winds prevail, the moon appears to have an undulating motion^a; the stars revolve in a fantastic manner; and the planets seem all bearded like a comet.

The clouds, among the Highlands of Scotland, frequently display the finest outlines, and assume the loveliest characters; more especially, when viewed from their wild and magnificent summits. To these landscapes, sketched with such boldness

^a Vancouver.

in the heavens, Beattie finely alludes in his poem of the Minstrel.

Oft when the wintry storm had ceased to rave,
 He roam'd the snowy waste, at even, to view
 The cloud, stupendous, from the Atlantic wave
 High towering, sail along the horizon blue :
 Where, 'midst the changeful scenery, ever new,
 Fancy a thousand wondrous forms describes,
 More wildly great, than ever pencil drew ;
 Rocks, torrents, gulfs, and shapes, of giant size,
 And glittering cliffs on cliffs, and fiery ramparts rise.

In tropical climates the stars seem whiter than in northern ones, owing to the transparency of the air. Humboldt and Bonpland once saw Jupiter distinctly, with the naked eye, eighteen minutes after the sun had appeared in the horizon ;—so transparent is the atmosphere at Cumana. On Mont Blanc, Jupiter may frequently be seen several hours after the sun has risen. Among the Alps the sky is of an intense azure ; a circumstance, which we may attribute to the colour of the air not being weakened by vapours, which cause the rays of light to separate and disperse. In the tropics the sky, seen through the green boughs of the forests, appears like indigo ; and the sea is of a pure and solemn azure.

At the lake Manasanawara among the Himala mountains, the moon in a total eclipse is much more clear and transparent, than in lower regions ; owing to the rarity of the atmosphere extenuating the shadow of the earth.

In Italy, in Spain, and in the south of France, circles round the moon are frequently seen. In those climates, too, the twinkling of stars is generally accompanied by sudden changes of colour ; and between the equator and the 15th degree of latitude small haloes are frequently observed round the planet Venus. In these aureolas, the orange, the violet, and the purple, are particularly to be distinguished ; and yet Bonpland remarks, that he never once saw any similar prismatic appearances round Canopus, or the Dog-star. These haloes appear most frequently in the finest weather.

In the Island of Madeira and along the coast of Africa, Humboldt was never weary of admiring the serenity and transparency of the sky at night; when he beheld innumerable falling stars, shooting almost every instant. These phenomena became more frequent, as he passed the Canaries; and still more so in that part of the Pacific, which bathes the volcanic shores of Guatimala. Some of these meteors left tails, which remained luminous from twelve to fifteen seconds. While he was climbing the broken lavas of the Malpays, he saw several optical phenomena, which appeared like small rockets shooting into the air. These he found afterwards to be the images of stars magnified by vapours.

What poet beholds the blush of morning, without feeling that vernal delight, which recalls to his fancy the mother of Memnon, and Guido's mother of roses? On the ceiling of the palace of Rospigliosi, this picture still remains. There Aurora glows with beauty, attended by the Hours: while Love, bearing a flambeau, waves it over the universe. Immediately the ocean, which had previously been enveloped in darkness, catches the flame, and the waves become illumined by its splendour.

Newton believed, that the blueness of the sky arises from vapours, consistent enough to reflect violet rays, but not of sufficient consistence to reflect less reflexible ones. Leonardo da Vinci, on the other hand, attributed it to the immense depth of the heavens, which, devoid of light, are black; but which, when illuminated by the sun, become blue:—all black bodies appearing blue, when observed through a white medium. This opinion seems to be the more philosophical of the two: for were Newton's hypothesis correct, stars could never be seen during the day; whereas they are frequently observed, even at noon, at the bottom of deep wells and mines.

The shapes and motions of the clouds sometimes depend on aerial currents; at others, on their electricity: clouds frequently discharging opposite electricities into each other.

Their colours are caused by the power, which they possess, when condensed at certain heights, of dividing the rays of light; and by reflection rendering them visible. Such is the cause of yellow, orange, red, and purple clouds. Green ones are but seldom seen.

But though blueness is the natural colour of the sky, the clouds reflect every colour in nature; though not in every climate. Sometimes they wear the modest blush of the *ardonia tinctura*; now streaks of bloodish red, like ribbon jasper; now large brilliant volumes, like native cinnabar; now of a vivid red, with white spots, like the marble of Languedoc; now the red, bordering on orange, like cornelian; and now they reflect the rich and glowing colour of the carbuncle.

In some climates they assume that of the onyx alabaster; in others brownish red, interspersed with white spots, like porphyry. Now they are yellow as native gold; and now as white as magnesian limestone.* Sometimes, mingling with the azure of the deep serene, veins and spots of white and yellow remind us of the lapis-lazuli; at other times a blue, more deep and more beautiful than marine; and in some fortunate moments they appear to unite the roses of Persia with the violets of England and the lilies of France; while the sea, like moss on alabaster, rivals the variegated tincture of serpentine; or, mixed with waves of white, assumes the colour of Egyptian marble.

In our climate no colour is more fascinating to the imagination, than that deep glow, gradually softening into purple*, which, in its turn, fades into the ærial obscurity of a summer's twilight; while, in the distant horizon;

Cynthia comes riding on her silver car,
And hoary mountain cliffs shine faintly from afar.

A scene, more than equal to this, my Lelius, was observed by your excellent friend, Eustace, from the castle of Procida.

————— *Lumine vestit*
Purpureo. —————

The purple tints of the sun brightened into golden streaks, as it descended ; then softened into purple again ; and, deepening into blue, at length melted into darkness. The family, who took care of the castle in the absence of the owner, consisted of a husband, a model of strength ; a wife, beautiful ; and their son, who served the table with figs, apricots and peaches. After supper, the wife, in a clear and sweet voice, sung the evening hymn ; which her husband accompanied on his guitar ; and with his son, occasionally joined in chorus. "I was never present at an act of family devotion," says Eustace^a, "more simple or more graceful. It seemed to harmonize with the beauty of the country, and the temperature of the air ; and breathed at once the innocence and joy of Paradise."

To the beauty of aërial tintings Mons. Necker was peculiarly sensible. A few hours after the death of Mad. Necker, Madame de Staël caught him standing at one of the windows of his chateau, overlooking a magnificent prospect of the Alps, when a cloud passed over the horizon in the distance : and, being coloured with the rays of the morning sun, seemed as if it were a vehicle to convey the soul of an admirable woman to the ethereal regions. "Perhaps her soul hovers there !" ejaculated Necker, and then relapsed into meditation.

Purple has been a royal colour for ages. The Egyptians^b clothed their god, Serapis, in purple ; and in the age of Commodus, for a subject to wear that colour was an act of treason^c. The poets have an analogous respect for it ; hence they celebrate

"The purple light of love, and bloom of young desire."

Aspasia, Cyrus's mistress, was called Mitto (Vermilion)

^a Vol. iii. p. 34, 8vo.

^b Herod. *Eutæpe*, cxxxii.

^c There was a purple called the hermonique purple, which kept its colour for an hundred years.

from the beauty and transparency of her complexion: and purple was frequently an epithet applied to beautiful women. Horace even applied it to the dove ^a.

The wing of St. Michael is supposed to be of a purple colour, encompassed with rays of gold; Milton, therefore, with his wonted propriety of costume, clothes him in a military vest of purple, dipped in the rainbow.

THE RAINBOW.

If we hold green glass to our eyes, every object, seen through it, appears green: hence it may be supposed, that those insects, which have green, blue, or indigo eyes, may believe, that every thing, they see, is of a green, blue, or indigo colour. Labrador feldspar exhibits a brilliant display of colours; but, like the opal, they all depend on the position in which the stone is held to the light. Gems, on the other hand, derive theirs from the metals, with which they are impregnated: but iron may be rendered white by cooling it in quicklime and sal-ammoniac.

The tintings of the clouds are caused, as before observed, by the refrangibility of the sun's rays. Those visions, these mimic representations,—designed, as it were, by the Eternal, in mockery of man's works, and as emblems of their instability;—charm alike the philosophic eye, searching into the secrets of Nature, and the heart of the peasant, who, at an humbler distance, admires her beauties and obeys her impulses. See, too, my Lelius, and be captivated, as you behold, the fine-formed arch of the rainbow! See it, when it encircles the horizon of extended plains, or when it is hanging from the sides of an elevated mountain; and if you are able to restrain the impulse of your admiration, I proclaim to your friends, that you can never be a poet.

^a *Purpureis alæ oloribus.*—Lib. iv. od. l. l. 10. Perhaps, however, *purpureis* should be *porphyreis*;—*Porphyris* being the ancient name of Cyprus.

I do not remember, whether it has been expressly noticed by our philosophical writers, but it is évident, that the ancients had a knowledge of the rainbow's being formed by the refraction of the sun-beams and the falling of rain. We may infer this from the allegory of the winds, in the *Iliad*; from what *Ælian*^a says of Pythagoras; from a passage in the fifth *Eneid*^b, and another in the sixth book of *Lucretius*^c.

Nothing can be more express than the language of *Pliny*: "*Quod ergo iris sit refractio aspectus est ad solem, manifestum est.*" And as *Plutarch* declares it to be a circumstance, well known in his time, it is difficult to conceive, why, in the present, *Antonio de Dominis*^d is honoured as an inventor, rather than a reviver, of a system, which *Descartes* more fully explained^e, and which *Newton* completed by analyzing the qualities of colour.

The poets feigned the rainbow to be the residence of certain ærial creatures, whose delight it is to wanton in the clouds. *Milton*, in his exquisite pastoral drama, thus alludes to this Platonic idea:—

I took it for a fairy vision
Of some gay creature in the element,

^a Vār. Hist. lib. iv. c. 18.

— Cen nubibus arcus

Mille trahit varios adverso sole colores*.

Lib. v. l. 88.

Martial also—

Cæsuras alte sic rapit Iris aquas.

Lib. xii. ep. 29. 6.

^c Heic, ubi sol radiis, &c.

De Rer. Natur. gi. 523.

^d In his "*De Radiis Visus et Lucis*;" wherein he improved upon a hint, given by *Vitello*, in a treatise published in the *Thesaurus Opticæ*, 1572. In which he says, "that refraction, as well as reflection, do produce a rainbow."

^e *Descartes* showed that the first bow is formed by one reflection and two refractions; and the second by the sun's rays falling upon drops of rain, and emerging after two refractions and two reflections.

^b * *Virgil* repeats this line from *Æn.* iv. l. 701. This passage is imitated by *Rapin* in his best manner:

Tunc et coelesti quæ dicitur Iris ab arcu, &c.

That in the colours of the rainbow live,
And play i' th' plighted clouds.

The rainbow, which, not improbably, first suggested the idea of arches, though beautiful in all countries, is more particularly so in mountainous ones; for, independent of their frequency, it is impossible to conceive any arch more grand, if we except the double ring of Saturn, than when its extreme point rests upon the opposite sides of a wide valley, or on the peaked summits of precipitate mountains.

One of the glories, which are said to surround the throne of Heaven, is a rainbow like an emerald^a. In the Apocalypse^b it is described, as encircling the head of an angel; in Ezekiel, four cherubim are compared to a cloud, arched with it^c; and nothing, out of the Hebrew Scriptures, can exceed the beauty of that passage in Milton^d, where he describes its creation and its first appearance. There is a picture, representing this emblem of mercy^e, so admirably painted, in the castle of Ambras, in the circle of Austria, that the grand duke of Tuscany offered a hundred thousand crowns for it. Rubens frequently gave animation to pictures, which had little beside to interest the eye of the spectator, by painting this phenomenon: one of Guido's best pieces represents the Virgin and Infant sitting on a rainbow: and round the niche, in which stood a statue of the Virgin in the chapel of Loretto were imbedded precious stones of various lustres, forming a rainbow of various colours.

The rainbows of Greenland are frequently of a pale white, fringed with a brownish yellow; arising from the rays of the sun being reflected from a frozen cloud. In Iceland it is called the "Bridge of the Gods," and the Scandinavians gave it for a guardian a being, called Heimdallar^f. They supposed it to connect heaven with earth.

^a Rev. iv. v. 2.

^b Rev. ch^x. v. 1.

^c Ezekiel, i. v. 28

^d Book xi.

^e Gen. ix. 13. 16. Homer has two passages, which it were difficult to understand, were we not to refer their meaning to the sign of Noah.—Vid. Il. v. 27, 547. Pope's version.

^f Mallet's Antiq. ii. 99.

Ulloa and Bouguer describe circular rainbows^a, which are frequently seen on the mountains, rising above Quito, in the kingdom of Peru; while Edwards asserts, that a rainbow was seen near London, caused by the exhalations of that city, after the sun had set more than twenty minutes. A naval friend, too, informs me, that, as he was one day watching the sun's effect upon the exhalations, near Juan Fernandez, he saw upwards of five-and-twenty *ires marines* animate the sea at the same time. In these marine bows, the concave sides were turned upwards; the drops of water rising from below, and not falling from above, as in the instances of aerial arches. They are sometimes formed by waves, also, dashing against the rocks: as may frequently be seen, on the coasts of Carnarvon and Merioneth, Pembroke, Cardigan, and Carmarthen.

In some rainbows may be discovered three arches within the purple of the common bow^b:—1. yellowish green, darker green, purple;—2. green, purple;—3. green, purple. Rainbows, too, are sometimes seen, when the hoar-frost is descending; and Captain Parry, in his attempt to reach the North Pole by boats and sledges^c, saw a fog-bow, and no less than five other complete arches formed within the main one, all beautifully coloured.

Many are the times, in which I have stood, enraptured, even in the streets of London, to gaze on haloes of the moon. Placid, yet animated and delicious, moments! Haloes are much more rare, we are told, in these and other northern countries, than in the south of France, Italy, and Spain. Humboldt relates, that under the torrid zone they appear almost every night. Haloes are seen, also, round the planet Venus; in which the purple, the orange, and the violet, are distinctly perceived; but none are seen round Sirius, Canopus,

^a When M. Labillardiere was on Mount Teneriffe, he saw his body traced on the clouds beneath him in all the colours of the solar bow. He had previously witnessed this phenomenon on the Kessrouan, in Asia Minor.—D'Entrecasteaux's Voy. in Search of La Pérouse, vol. i. p. 18, 19.

^b First remarked by Dr. Langwith.—Phil. Trans. No. 375.

^c P. 100. 4to.

or any other of the fixed stars. Dr. Halley saw, at Oxford, a beautiful halo round the moon, in whose circumference were Saturn, the Pleiades, Capella, and the foot of Perseus.

Aristotle states, that he was the first, who ever saw a lunar rainbow^b. He assuredly means, that he was the first, who ever *described* one;—since lunar rainbows must have been observed in all ages. That it was unknown to St. Ambrose, however, is evident from his belief, that the bow, which God promised Noah, he would place in the firmament, after the Deluge, “as a witness, that he would never drown the world again,” was not to be understood of the rainbow, “which can never appear in the night; but some visible virtue of the Deity.” Notwithstanding this assertion of St. Ambrose^c, I have had the good fortune to see several; two of which were, perhaps, as fine as were ever witnessed in any country. The first formed an arch over the Vale of Usk. The moon hung over the Bloreng; a dark cloud suspended over Myarth; the river murmured over beds of stones; and a bow, illumined by the moon, stretched from one side of the vale to the other.

The second I saw from the castle, overlooking the bay of Carmarthen, forming a regular semicircle over the Towy. It was in a moment of vicissitude; and fancy willingly reverted to that passage of Ecclesiasticus, where the writer describes

. Aug. 21, 1676.

^b He saw only two in fifty years.

^c A lunar rainbow was seen by the Portuguese pilot, near the island of St. Thomas, A.D. 1524. “We observed the constellation of Il Crusero,” says he, “very high from the island of San Thomè, and remarked, that the moon, after rain, forms during the night a rainbow, similar to what the sun produces in the day, except that the colours are nebulous.” The original of this passage was written many years before Newton was born.—When M. Labillardière^{*} was in search of La Pérouse, he saw a lunar bow on the coast of Africa; in which, as the bow was between the ship and the moon, the colours were inversely from those of the sun. Lunar rainbows are frequent in St. Domingo. Dr. Plott says, he knew many learned observers, who never saw one in their lives.

^{*} Vol. i. 62. Also, i. 230.

Simon, shining "as a morning star," and "as a rainbow," on the temple of the Eternal. The sky soon cleared, and presented a midnight scene like that, which Bloomfield has described so admirably.

- Above these wafted clouds are seen
 (In a remoter sky, still more serene),
 Others detached, in ranges through the air,
 Spotless as snow, and countless as they're fair ;
 Scatter'd immensely wide from east to west,
 The beauteous semblance of a flock at rest.
 These, to the raptur'd mind, aloud proclaim
 Their mighty Shepherd's everlasting name.

THE AURORA BOREALIS—ZODIACAL LIGHT.

WHAT appearances in nature can be more beautiful, and, at the same time, more awful, than the wild and mysterious motions and colours of the Aurora Borealis? Sometimes covering, with inconceivable magnificence, the concave of the whole hemisphere; changing their positions every moment; now resembling vast pyramids; or stretching into innumerable columns, varying their shapes and colours with astonishing rapidity, and with endless caprice. Now vanishing in a moment, leaving the heavens sombre and black; and now returning, with increased splendour, shedding a matchless glory over all the heavens!

This phenomenon has seldom been witnessed by the ignorant but it has given rise to great alarms, and consequently to many false representations in respect to armed men, and large armies fighting in the sky, and a thousand other absurd misrepresentations. Spenser alludes to these in his *Faerie Queene*; and Thomson, still more systematically, in his philosophic poem of the *Seasons*.

From look to look, contagious thro' the crowd
 The panic runs, and into wondrous shapes
 Th' appearance throws : armies in meet array

Throng'd with aërial spears and steeds of fire,
 Till the long lines of full-extended war,
 In bleeding fight commixt, the sanguine flood
 Rolls a broad slaughter o'er the plains of heaven.
 As thus they scan the visionary scene,
 On all sides swells the superstitious din,
 Incontinent, and busy Frenzy talks
 Of blood and battle, cities overturn'd,
 And late at night in swallowing earthquake sunk ;
 Or hideous wrapt in fierce ascending flame ;
 Of sallow famine, inundation, storm ;
 Of pestilence, and every great distress ;
 Empires subvers'd, when ruling Fate has struck
 Th' unalterable hour : even Nature's self
 Is deem'd to totter on the brink of time.

With respect to the cause of this phenomenon, many hypotheses have been started by natural philosophers. Not one, however, will stand the test of rigid examination. St. Pierre imagines it probable, that it may be caused by the coruscations of ice, at the polar circles ; since vast islands of ice are frequently signified, some time before they appear in the horizon, by the coruscations they emit ^a.

This hypothesis gains some confirmation from the circumstance, which has been observed by travellers in Lapland and Siberia, of the aurora being attended by a hissing and a crackling noise. One insuperable objection, however, among many others, may be opposed to this theory. If the remarkable phenomenon, alluded to, proceeded from the coruscations of ice at the polar circles, it would appear regularly every year ; whereas, it is seldom ^b ; and, in ancient times, it was still more unfrequent.

^a Ice-blisks are visible at a considerable distance ; and by their effulgence may be seen in the deepest fog, and in the darkest night.—Mem. Wernerian Society, vol. ii. 292.

^b The first recorded in England, I believe, is noticed by William of Malmesbury, p. 177. A curious account of one may be seen in Whitelocke's Journal of the Swedish Embassy in 1653-4. A very remarkable one was seen at Naples, July 13, 1797. Emanuel Maria, who wrote a letter to Abbé Fontana, at Florence, descriptive of this phenomenon, says, the light appeared, for the most part, to be under the clouds.—Vid. Il-Mercurio Italico, Ottobre, 1787.

Some have imagined it to proceed from the ice islands themselves, which float at particular seasons of the year, along the Northern and Southern Oceans: grounding their opinions principally, upon Captain Cook's having observed, that the ice islands, at the South Pole, illuminated half the horizon to a considerable height^a. This hypothesis is even more improbable than the former. It is liable to the same insurmountable objection, as to the unfrequency, with the addition of the utter impossibility of our imagining, that any coruscations, caused by objects so comparatively low as ice islands, should ascend to an altitude of several thousand miles; a height to which, in the opinion of many philosophers, particularly Euler and Mairan, the illuminations of the aurora borealis undoubtedly aspire. To add to the difficulty, it has been observed by several travellers in Iceland, that the northern lights proceed from the east and south-east^b, as well as from the north. In Greenland generally from the east. In Lapland frequently from the south^c. In Hudson's Bay it resembles an umbrella, darting streams of light from every part of its periphery. At the equator it is seldom if ever seen^d.

Franklin supposed the Aurora to be owing to a vast quantity of electricity accumulated in the atmosphere, and unable to pass off into the earth, on account of the non-conducting substance of ice, with which the land and sea are incruited in the polar regions. Some have also supposed, that it associated with the magnetic fluid: but Captain

^a Cook's Voyages, vol. i. p. 267, 4to.

^b The result of Captain Ross's voyage proves, that it appears in every direction; and not unfrequently at small distances from the earth.—Vid. Voy. of Disc. to Arctic Regions. 4to. Appendix ccxxi.

^c From an account published of the voyages of Lowenorn, Egede, and Rothe, it would seem as if the aurora is occasionally seen even in the daytime.—Vid. Barrow's Polar Regions, p. 332.

^d Humboldt, Pers. Nar. iv. 98. "Though for years I almost constantly slept in the open air," says he, "I never witnessed that phenomenon."

Parry, when he was in the Arctic regions, could not perceive, during the continuance of the aurora, that it affected the magnetic^a needle in any degree. It neither altered its polarity, nor even so much as caused a single tremulous motion.

In respect to the ice-blink^b, Martin describes it as an arch, formed upon the clouds by reflection from packed ice. This reflection^c sometimes affords a perfect map of the ice, twenty or thirty miles beyond the limits of direct vision.

Some voyagers assert, that ice-bergs exhibit green and blue colours by day, but none by night; others, among whom is Captain Ross^d, assert that they have most beautiful colours by night as well as by day, displaying a vividness and variety beyond the power of art to represent. In these northern regions it is curious, that lenses^e can be formed by ice, which, without melting, will, when the sun is powerful, light matches, fire gunpowder, and melt lead.

The ZODIACAL LIGHT is, also, observed, when it can be observed; with very great pleasure. It is said to have been first discovered by Cassini in the year 1683; yet who can doubt, but that it has exhibited itself in all ages? It is seen only in the Zodiac; and best in the months of March, after the setting of the sun. Its figure resembles an inverted Pyramid, with its base towards that luminary. Humboldt

^a Professor Hansteen of Christiana believes the earth to have four magnetic poles; and that the moon and the sun have magnetical poles also. He believes the aurora lights to be magnetical currents, flowing from one magnetical pole to another immediately opposite: and that they have a form of a luminous cross, where they first appear; and that there are four luminous crosses: two in the northern hemisphere, and two in the southern; elevated from four to five hundred miles above the earth.

^b The ice-blink frequently presents the outlines of an aerial map of the ice and sea below. It is caused^a by the rays of light falling on the surface of the ice; and being thence reflected into the superincumbent air, making them visible." *Vic. Scoresby on Polar Ice.*

^c *Transactions of the Wernerian Society, 1815.*

^d *Voyage of Discovery to the Arctic Regions, 4to, p. 31.*

^e *Captain Scoresby's Observations on the Polar Ice.*

says it appears often in this shape in the Caraccas, as well as among the Cordilleras of Mexico; and La Caille speaks, with great admiration, of its appearance between the tropics, as he was sailing from Rio Janeiro to the Cape. Mons. de Mairan thinks this phenomenon to be the cause of the Aurora Borealis, and associates both with the atmosphere of the Sun. There can, however, be little question, I should suppose, that both may be ascribed to the same cause; a peculiar state of the electric fluid.

FATA MARGANA.

BUT of all the phenomena of Nature, there is no appearance, which visits the mind with such indescribable emotion, as that, which animates every beholder of the Fata Margana, in the Straits of Messina:—a phenomenon that exceeds all the fairy phantoms, which the imagination creates while reading the brilliant descriptions of Arabian poets. The Sicilians, therefore, esteem it to be the most beautiful sight in Nature.

Minasi has written a dissertation^a on this phenomenon, which is thus described by Father Angelucci:—"As I stood at my window, I was surprised with a wonderful vision. The sea, that washes the Sicilian shore, swelled up, and became, for ten miles in length, like a chain of dark mountains; while the waters near our Calabrian coast, in an instant, appeared as one clear polished mirror, reclining against the ridge. On this glass was depicted, in chiaroscuro, a string of several thousand pilasters, all equal in altitude, distance, and degree of light and shade. In a moment they lost their height, and bent into arcades, like Roman aqueducts; and a long cornice was next formed on the top, and above it rose castles innumerable, all perfectly alike. They soon split into towers, which were shortly after lost in colonnades; then windows, and at last ended in pines,

^a In Roma, 1773.

cypresses, and other trees even and similar. This is the *FATA MARGANA*, which, for twenty-six years, I thought a more fable." Such is the account of this astonishing phenomenon, derived by Swinburne from Father Angelucci*. It is supposed, by Mons. Howel, to be caused by a bitumen, issuing from certain rocks, at the bottom of the sea; the subtle parts of which, being attenuated and combined with the vapour, gives it more consistence, and forms a kind of ærial crystal, "which receives the light, reflects it to the eye, and

* There is an Italian poem, entitled *Fata Margana*, by Ippolito Pindemonte, said to be every way worthy of its author.

Vernet, says St. Pierre, "was one day greatly surprised to perceive in the sky the appearance of a town, turned upside down, and to distinguish perfectly the steeples, towers, and houses. He lost no time in sketching this phenomenon, and, determined on ascertaining its cause, he proceeded, following the same point of the compass, into the mountains. But how great was his surprise, on finding, at a distance of seven leagues from the spot, the town of which he had seen the reflection in the sky, and of which he had a sketch in his portfolio." For the phenomena of ships being seen in the clouds, which are actually 30 miles distant, vide Owen's *Narrative of a Voyage to Explore the Coast of Africa*, i. 241; also, *Quart. Rev.* No. xci. p. 135.

The most remarkable consequence of the refraction and reflection of light is the numerous atmospherical deceptions which are thereby occasioned. Places at considerable distance are sometimes unexpectedly brought within the sphere of vision. Thus, in the year 1788, the coast of France was distinctly seen at Hastings, an account of which has been recorded in the *Transactions of the Royal Society of London*. Towns, hills, valleys, islands, ships, have been seen reflected in the heavens. In the county of Huntingdon, on the morning of July 16, 1820, at half-past four o'clock, the sun was shining in a cloudless sky, and the light vapours that arose from the river Ouse, were moving over a little field near St. Neots, when suddenly the village of Great Paxton, its farm-houses, barns, dispersed cottages, trees, and its different grass fields, were clearly and distinctly visible in a beautiful ærial picture, which extended from east to west about four hundred yards. Nothing could exceed the surprise and admiration of the spectator as he looked at this surprising phenomenon, nor his regret at its disappearance in about ten minutes. Among the Harz mountains in Hanover, at Scuter Fell, in Cumberland, in the south of Italy, and in many other places, analogous appearances have been observed. In the year 1827, the Skerry Islands, situated in the sea, about four miles distant from the north coast of Ireland, appeared at an extraordinary elevation, apparently 209 yards above the level of the sea, breaking off by degrees in the centre into appearances resembling old castles, towers, and spires; an account of which appears in the *Memoirs of the Wernerian Society of Edinburgh*.—*Chambers*.

transmits it to all the luminous points, which colour the objects, and render them visible." Others attribute it to electrical causes ^a.

MIRAGES ;—ELECTRICAL APPEARANCES.

ILLUSIONS are, also, frequently witnessed in hot countries just above the surface of the earth. These illusions are called MIRAGES. Humboldt saw one, near the confluence of the Apure with the Orinoko ^b; another in Caraccas ^c; and a third, in the Queen's Gardens^d. "When the sun appears," says he? "the trunks of trees and rocks seem suspended in air; and on the neighbouring beach, the sands present the visual illusion of a sheet of water; a train of clouds suffices to seat the trunks of trees and the suspended rocks again on the soil, to render the undulating surface of the plains motionless, and dissipate the charm, which the Arabian, Persian, and Hindoo poets have sung, as the soft delusion of the solitude of the desert." Johnson^e saw one^e on the northern borders of Persia; and Elphinstone^f another as he was travelling in Caubul, which seemed to exhibit a clear

* The SPECTRE of the BROKEN^e is thus described by the Abbé Haüy. "Having ascended the mountain thirty times, I at last saw the Spectre. It was at sunrise in the middle of May, about four o'clock in the morning. I saw distinctly a human figure of a monstrous size. The atmosphere was quite serene towards the east. In the south-west, a high wind carried before it some light vapours, which hung round the mountains upon which the figure stood. I bowed. The colossal figure repeated it. I paid my respects a second time, which was returned with the same civility. I then called the landlord of the inn; and having taken the same position which I had before occupied, we looked towards the mountain, when we saw two such colossal figures, which, after having repeated our compliments by bending our bodies, vanished. When the rising sun throws his rays over the Broken upon a body of the man standing opposite to fleecy clouds, let him fix his eye steadfastly upon them, and in all probability he will see his own shadow extending the length of five or six hundred feet, at the distance of about two miles from him."

^b Personal Narrative, iv. 457. 564.

^c Ibid. iv. 328.

^d Ibid. vii. 302.

^e Colonel Johnson's Journey Overland from India.

^f Caubul, p. 17.

lake ; and which reflected the figures of two gentlemen, who rode by its side as distinctly, as if it had really been water.

These mirages are very frequent in Egypt ; where two villages occasionally appear like islands in the bosom of large sheets of water ; with their inverted images as clearly defined, as if they were real. These are described by Monge, Biot, and Belzoni.

The northern coast of Greenland, fretted with ice, reflecting all the primary colours of the sun's rays, frequently seems like an enchanted land : and in the country north of Hudson's Bay, where all the animals wear the livery of winter, where wine freezes, and where rum and brandy coagulate, lunar halos and parheliæ are frequent ; sometimes stealing, as it were, colours from the rainbow. Stars appear crimson, and the aurora borealis is witnessed almost every night. In Spitzbergen, also, are seen many phenomena, common to Greenland, and Baffin's Bay ; while at a distance from the coast are beheld large ice-islands, floating in majestic masses like mountains. Against these the waters of the ocean are perpetually dashing ; sometimes as high as their girdles ; where, freezing, they present those curious pictures, which an active imagination converts into towns, villages, steeples, and temples. These, beheld in a hemisphere illumined by the aurora, where the stars are reflected from the snow, and where the moon preserves a frequent horizon, present curious, eloquent, and awful pictures of magnificence.

Baron de Humboldt, when he was in the city of Cumana, witnessed a violent earthquake. A few days after, were seen in the sky thousands of fire-balls and falling stars, rapidly succeeding each other for the space of several hours. From many of these stars issued irradiations like rockets, and other fire-works. To what a height, some of these meteoric appearances aspired, may be inferred from the circumstance, that innumerable falling stars and bolides, seen from three till six in the morning, were also observed at

Maroa, 174 leagues southwest of Cumana ; at San Gabriel, near the equator ; on the frontiers of Brazil, 230 leagues from Cumana ; also in the Gulf of Florida ; in Labrador and Greenland ; and even at Weimar, in Germany. To be seen at such wide distances, these meteors must have been, according to Humboldt's calculation, 1233 miles in height. But it is more probable, that these phenomena were not the same : the higher regions of the atmosphere, from some unknown cause, might have been in a state, through the whole of the area described, peculiarly favourable to the production of myriads of what the same philosophic traveller calls " incandescences."

Men lived and breathed in electrical fluidity many thousand years, without being in any way conscious of its existence. This circumstance alone ought to be sufficient to place men on their guard, how they glide into atheism, when any thing is seen, or any event occurs, of which they have no power to discover the immediate cause.

The causes of lightning are now generally understood : we shall, therefore, merely allude to a few instances of electrical phenomena.

Bosman^a relates, that during his stay at Elmina, he found some old papers, in which it was recorded, that in a violent storm, which occurred in 1651, the lightning had not only melted several swords, without singeing the scabbards, but melted gold and silver, without touching the bags.

Sometimes lights are seen upon the mast-heads of ships. Columbus and Magellan saw several^b : they are described in Hackluyt's voyages ; and Forskael speaks of a similar phenomenon in Sweden^c. Dampier saw one in the Chinese seas after a violent storm of rain and thunder. It resembled a star ; and Camdens alludes to a similar phenomenon in the *Lusiad*. It is called by the Spanish and Portuguese, *Corpus*

^a Guinea Coast, p. 97. Ed. 1721.

^b Herrera, *decad.* 2. l. iv. 10,

^c Geogr. Phys. p. 130.

Sanctum; they esteem it an omen of fine weather, and go to prayers the moment they observe it.

Sometimes the entire sea appears like a floating mass of electrical fluid. On the coasts of New Guinea are seen, for many leagues, a vast profusion of minute substances during the night. They are also witnessed on the coast of New Holland; where they are, generally, of a greyish colour. In some seas they are red; hence the fables relative to seas of blood,* with which the world has occasionally been amused. Sailors call this collection sea saw-dust^a. On the Australasian coast, Peron discovered, during a squall of wind, a broad belt of phosphoric light floating upon the water. Upon examination, he found this brilliancy to proceed from innumerable animals, swimming at different depths. These proved to belong to a new genus of mollusca, to which Peron gave the name of *Pyrosoma*.

The phosphorensic matter, we have alluded to, as being impregnated on the African coast, is glutinous^b. In rainy nights it is not observable; but when the stars or the moon shine brightly, they are remarkably brilliant. The bodies composing this mass are regularly organised; and Dr. Solander and Sir Joseph Banks, therefore, naturally supposed them to be the spawn or eggs of a certain species of marine animal. These animalcules belong almost entirely to tropical seas. When they are separated from the water, the water loses its phosphorescence; and the animalcules soon lose it themselves; when exposed to the dry air.

In India there are frequent nightly illuminations, when

* When M. de Maupertuis was in Lapland, he saw a lake covered with small yellow grains; which, upon examination, he supposed to be the crysalids of flies, which he saw in myriads, having green heads. And when D'Entrecasteaux was in 42° latitude of the Atlantic, he saw voluminous masses of water, rolling as it were like globes of fire; and the sea appeared illuminated in almost every direction. This phosphorescence he attributed not only to the animalculæ, to which we have above alluded, but to a highly electrified atmosphere.

^b Vid. Grant's *Voyage of Discovery*, 4to. p. 24.

rain has not fallen for some time. These spontaneous lights, the Indians attribute to the friction of bamboos against each other. But as they are frequently seen where there are no bamboos, they may probably be referred to electrical causes.

The province of New Biscay^a, in North America, has an atmosphere, which is sometimes so highly electrical, that sufficient matter may be collected from the skin of a bear to give considerable shocks. And as Saussure and 'Jalabert'^b were one day crossing the Alps, they encountered several thunder clouds; and they discovered their bodies to be so full of electrical fire, that flashes darted from their fingers; their joints cracked; and they felt the same sensation, as when they had previously been electrified by art^c. On the coast of Upper Guinea, the atmosphere is frequently electrified to an astonishing degree. When Labillardière was sailing in those seas, he saw, during a dark night, a luminous column of great extent issue from under the clouds, and alight on the surface of the ocean; so that, for a time, the ship seemed to be sailing in a sea of fire.

On the eastern coast of Samos, meteoric fires are often seen hovering in stormy nights upon the mountains. They are frequent, too, upon the mountains of Lycia; proceeding, it may be supposed, from exhalations of ignited hydrogen gas. In Peru^d meteors have been known to exhibit themselves, that lasted from half-past six in the evening till half-past ten.

^a Major Pike's Travels through the Western Territories of North America.

^b Brydone's Travels in Sicily and Malta, p. 99.

^c The electric fluid will not melt ice, or any congealed substance. Every electrified body is surrounded by matter in motion. This matter is the electric fluid. The electric fluid will not pass through hard stones, amber, oils, dry air, sulphur, or the ashes of animal and vegetable substances. In respect to the principal metals, they are all conductors: the best being gold; and the worst, lead. Wood, in its green state, is a conductor. When it is baked, it is a non-conductor: when it is burned to charcoal, it resumes its conducting qualities; but when it is reduced to ashes, it again becomes a non-conductor. The cause of death by the electric fluid is unknown; as no injury on the vessels or intestines appears on dissection.

^d At Canete. Vid. Present State of Peru, 4to. 391. 1805.

MOTION IN LANDSCAPE ; VEGETABLE MOTION ; AERIAL MOTION.

No landscape, however admirable in other respects, is complete without motion. The swan must glide along the river, or the eagle wheel among the crags; goats must bound among the precipices; or herds or flocks graze, in irregular groups, along the valley. For this reason, the poets never fail to animate their ideal landscapes with some interesting associations, that imply motion; such as the waving of woods, the falling of waters, or the flight of birds. What a fine passage is that in Thomson, where he enlivens the sterile rocks of St. Kilda with the movements of a group of eagles!

High from the summit of a craggy cliff,
Hung o'er the deep, such as, amazing, frowns
On utmost Kilda's shore, whose lonely race
Resign the setting sun to Indian worlds,
The royal eagle draws his vigorous young,
Strong pounc'd, and ardent with paternal fire.
Now fit to raise a kingdom of their own;
He drives them from his fort, the towering seat,
For ages, of his empire; which in peace
Unstain'd he holds; while many a league to sea
He wings his course, and preys in distant isles.

In the motion of landscape, what can be more agreeable, than the waving of corn or of trees; the calm gliding, or the fierce rushing, of rivers; the rising of columns of smoke^a;

^a Laminus has well described those various involutions of rising smoke, which give such an indescribable charm to woodland landscapes. Cum trepido seu tremulo motu sursum feruntur. Rotantes, torquentes, glomerantes, rotarum in morem volventes. Sic Virgil. Globos flammaram appellat flammæ Aetnæ, glóborum in morem erumpentes. In Notis Hor. iv. Od. ii. Vid. Æn. lib. iii. l. 574; also Georg. lib. i. l. 473; also Spenser, Faerie Queen; b. iii. c. vii. st. 5.

Et jura summa procul villarum culmina fumant
Majoresque cadunt altis de montibus umbræ.

In the mind of a lover of landscape, what interesting associations do these two lines create! "The sight of so many smoking cottages," said Burns, one day, walking with a friend, on the Braid Hills, near Edinburgh, "gives me a

the unpremeditated motion of animals; and the majestic movements of the clouds, marching, as it were, before a storm, or gliding, in stupendous masses, along the vast expanse of the horizon.

Even vegetables have an apparent voluntary motion. Their roots burrow under walls; they forsake barren for fertile soils; and their leaves follow the sun. In the morning they point to the east; at noon to the south; towards evening to the west. Then they hang their heads, and seem to repose. The sensitive class exhibits a still more lively evidence; while the moving plant has an impulse even allied to that of an animal.

Minerals acquire fluidity and motion through the medium of heat. The lava of Vesuvius has been known to roll seven miles; that of *Ætna* thirty miles: while a magnetic ball, floating in quicksilver, has even the property of turning upon its own axis.

Wind is air in motion^a; air, being elastic, will, if expanded by heat, or compressed by cold, exhibit signs of such influence, and acquire motion. Like water, it is always in action, till it has acquired an equilibrium. Hence a breeze; a gale; and a storm^b. Certain coasts are subject to parti-

pleasure, which none can understand, who have not witnessed, like myself, the happiness and the worth which they contain." The author of "The Fleece" felt all this, when he painted

The little smiling cottage, warm embowered—
The little smiling cottage, where at eve
The peasant meets his children at the doof,
Prattling their welcomes; and his honest wife,
With good brown cake, and bacon slice, intent
To cheer his hunger, after toil severe.

^a We have, in consequence, a curious etymology:—" *Ventus a violentia et vehementia nomen habet, quod veniat abunde, et magna si irruat in unum aliquem locum.*"—*MAGIR. Phys.*

^b Light air travels from one to three miles per hour; a breeze from four to five; a brisk gale from ten to fifteen; a fresh gale from twenty to twenty-five; a strong gale from thirty to thirty-five; a hard gale from forty to forty-five; a storm from fifty to sixty; and a hurricane from eighty to one hundred. Such is the calculation founded on the experiments and experience of *Smeaton*.

cular winds. The general trade winds extend from the thirtieth degree of north latitude to the thirtieth degree of south latitude. These winds travel, like the sun, from east to west all the year; a peculiarity, supposed to be occasioned by the power, which the sun possesses, of expanding the air immediately beneath. Monsoons are winds, which fly six months in one direction; and six months in another: their change being at the time of the vernal and autumnal equinoxes. Monsoons are in the east, what hurricanes are in the west. There are, also, in certain parts of the globe, sea and land breezes, extending about three leagues from shore. These blow from sea to land from noon to midnight; and from midnight to noon from land to sea. In tropical climates two opposite winds frequently produce a calm. But besides the influence, which the sun possesses, there is not a single movement of the air, by which it becomes invigorated and purified, that has not some reference to the electric fluid.

MECHANICAL MOTION—ANIMAL MOTION.

VARIOUS automata have been formed by the art and ingenuity of man, which have the principle of temporary motion residing in them: but of all machines the most wonderful is a man-of-war: since by the elasticity of the element, on which it moves, and the ingenuity with which it is constructed, the slightest inclination of a rudder will, in an instant, alter the movements of its body, though frequently containing not less than several thousand tons.

Animal motion is still more wonderful: though, from its perpetually meeting the eye, we take little account of it. The pholias has the power of perforating the hardest marble by means of a fleshy substance, apparently no way suited to so laborious an employment. It increases its cell as it increases in size; and constitutes a perfect exemplar of the first

rudiments of animal motion. The only impulse an oyster possesses arises out of its power of opening and shutting its shell. The muscle moves by means of a muscular substance, resembling a tongue; which it thrusts out of its shell, and uses as a hand to burrow in the sand. The scollop-fish moves by opening its mouth, and bounding, as it shuts it again. The crab moves sideways; and the water-fly swims upon its back, instead of its belly. The motion of fishes is guided, for the most part, by their tails and fins: fins being to fishes, what wings are to birds and insects. *

Insects, in their grub and caterpillar state, crawl: they are motionless, except when touched, in their pupa state: but when arrived at perfection, they fly. The frog jumps; the toad creeps; the serpent undulates; and the lion-ant moves backward;—having no power to make the smallest inclination forwards.

The owl flits; the dove hovers; and the butcher-bird flies up and down. Marine birds can not only walk, run, and fly, but swim. Some quadrupeds can only walk; some only run; and others only gallop; but the horse can perform all those motions. The tiger and the crocodile dart: the rein-deer runs; but never gallops: the armadillo walks swiftly; but can neither run nor leap: while the great ant-eater climbs much better, than it can walk.

COMPARATIVE MOTION.

MAN has the power of imitating almost every motion, but that of flight. To effect these, he has, in maturity and health, sixty bones^a in his head; sixty in his thighs and legs; sixty-two in his arms and hands; and sixty-seven in his trunk. He has, also, 434 muscles. His heart makes sixty-four pulsations in a minute^b; and, therefore, 3,840 in an hour; 92,160

^a Cheselden.

^b M. Peirson, in a paper on muscular motion, after several observations on the relative heat and pulsation of animals in different latitudes, says, that men

in a day. There are also three^a complete circulations of his blood in the short space of an hour^b.

In respect to the comparative speed of animated beings and of impelled bodies, it may be remarked, that size and construction seem to have little influence: nor has comparative strength: though one body, giving any quantity of motion to another, is said to lose so much of its own. The sloth is by no means a small animal; and yet it can travel only fifty paces in a day: a worm crawls only five inches in fifty seconds; but a lady-bird can fly twenty million times its own length, in less than an hour^c. An elk will run a mile and a

in our climate pulsate seventy-two times in a minute, cows forty-eight, and horses thirty-six. But in Russia, and Lapland, men pulsate only from forty-five to fifty in a minute. All excess either of heat or of cold produces a diminution of the powers of pulsation.

^a Rohault.

^b The common watch, it is said, beats or ticks 17,160 times in an hour. This is 411,840 a day; and 150,424,560 a year; allowing the year to be 365 days, and six hours. Sometimes watches will run, with care, 100 years. In that case, it would last to beat 15,042,456,000 times! The watch is made of hard metal. But I can tell you of a curious machine, which is made of something not near so hard as steel or brass; it is not much harder than the flesh of your arm. Yet it will beat more than 5,000 times an hour; 120,000 times a day; and 43,830,000 times a year. It will sometimes, though not often, last 100 years; and when it does, it beats 4,383,000,000 times. One might think this last machine, so soft as it is, would wear out sooner than the other. But it does not. I will tell you one thing more. You have this little machine about you. You need not feel in your pocket, for it is not there. It is in your body—you can feel it beat; it is your heart!—*Anon.*

^c The mite makes 500 steps in a second, or 30,000 in a minute. Allowing the horse to move at an equal ratio, he would perform 1,022 miles an hour. The journey from London to Birmingham would then occupy but six minutes and a fraction.

* There is another insect which may in some measure rival the above in the celerity of its motion, and is itself unrivalled in strength, in proportion to its size. Although it is generally disliked, and has not a very fair reputation, yet to the eye of the naturalist it is rather a pleasing and interesting object. Its form, as examined by the microscope, is extremely elegant, and has an appearance as if clad in coat of mail. It has a small head, with large eyes, a clean and bright body, beset at each segment with numerous sharp and shining bristles. All its motions indicate agility and sprightliness, and its muscular power is so extraordinary, as justly to excite our astonishment: indeed, we know no other animal whose strength can be put in competition with (its name must come out

half in seven minutes; an antelope a mile in a minute: the wild mule of Tartary has a speed even greater than that^a: an eagle can fly eighteen leagues in an hour; and a Canary falcon can even reach 250 leagues in the short space of sixteen hours. A violent wind travels sixty miles in an hour; sound 1,142 English feet in a second^b.

at last) that of a common flea; for on a moderate computation, it can leap to a distance, at least 200 times the length of its own body. A flea will drag after it a chain 100 times heavier than itself, and will eat ten times its own weight of provisions in a day. Mr. Boverich, an ingenious watchmaker, who some years ago lived in the Strand, London, exhibited to the public a little ivory chaise with four wheels, and all its proper apparatus, and a man sitting on the box, all of which were drawn by a single flea. He made a small landau, which opened and shut by springs, with six horses harnessed to it, a coachman sitting on the box, and a dog between his legs, four persons in the carriage, two footmen behind it, and a postilion riding on one of the fore-horses, which was also easily drawn along by a flea. He likewise had a chain of brass about two inches long, containing 200 links, with a hook at one end, and a padlock and key at the other, which the flea drew very nimbly along. Something of the same kind is now exhibiting in London.—*Encyclo. Edin.*

^a The speed of a heirie (a species of camel):—"Burchardt assured me," says a traveller, "that he knew a young man who was passionately fond of a lovely girl, whom nothing would satisfy but some oranges; these were not to be procured at Mogadore, and, as the lady wanted the best fruit, nothing less than Marocco oranges would satisfy her. The Arab mounted his heirie camel at dawn of day, went to Marocco (about one hundred miles from Mogadore), purchased the oranges, and returned that night after the gates were shut, but sent the oranges to the lady by a guard of one of the batteries."

^b The following are results of experiments, instituted by M. Van Rees, in respect to velocity of sound in elastic liquids:—

	Velocity 10 deg. of centig. Therm.
Hydrogen	1233.3 Metres.
Ammonia	43.2
Vapour of Water, temp. 54 deg. cent.	422.6
Carbonic Oxide	341.1
Azote	339.0
Carburetted Hydrogen	377.4
Oxygen	317.7
Deutoxide of Azote	317.4
Sulphuretted Hydrogen	305.7
Hydrochloric Acid	298.8
Carbonic Acid	270.7
Protoxide of Azote	270.6
Vapour of Alcohol	262.7
Sulphurous Acid	229.2

• ASTRONOMICAL MOTION.

WE are unable to investigate the mechanism, by which the stars are guided in their courses ^a: but we have the power to calculate the velocity, which severally distinguish satellites, planets, and comets: the two last of which have double motions; and the first a treble one. The fixed stars, too, have motions, as well as a visible increase and decrease of brilliancy. The double, triple, and quadruple, quintuple and multiple ^b stars move round their relative centres of gravity; and the smaller ones revolve round the larger ones, after the manner of satellites.

Mr. Pond thinks, that his observations entitle him to conclude, that some variation, either continued, or periodical, takes place in the sidereal system, which, producing but very small deviations in a finite portion of time, has hitherto escaped notice. Every object appears to him to move considerably to the southward. This apparent motion of *all* may, however, be nothing more than the effect, arising from the actual motion of the sun and its dependants towards the constellation Hercules. The sun is, in fact, a planet; and what we call primaries and secondaries are no other than satellites moving round it. Were the sun stationary, it would, doubtless, have no revolution upon its own axis.

The Georgium Sidus travels in its orbit 15,546 miles in an hour; Saturn 22,050; and Jupiter 29,866. Pallas 40,930; Ceres 40,932; Juno 41,170; and Vesta 44,202. Mars 55,166; the Earth 68,092; Venus 80,062; and Mercury

^a That heat is one of the causes of motion is evident from the circumstance, that all the planets have orbital velocities, in proportion to their proximity to the sun.

^b These systems consist of two, three, four or more stars, connected in one mutual system of reciprocal attraction:—"They could be pointed out by thousands," says Dr. Herschell; "and there is not a single night, when, in passing over the zones of the heavens by sweeping, I do not meet with numerous collections, apparently insulated from the groups, and probably joined in some sidereal system of their own."

109,452^a. The comet of 1680, when in its perihelion, moved not less than 1,240,108 miles in an hour. Light travels at the rate of ten millions of miles in a minute, and gravitation is *supposed* to travel at the still more astonishing rate of eight millions of times quicker than light^b.

Motion is the most effective demonstration of a Sovereign Power. It is detected in the succession of the seasons; in the changes, observable in all the visible creation; and in the circulation of nutritive juices in animal bodies: while the heart, from the first to the last moment of life, is in a state of perpetual action.

Of all the subjects, that can engage the intellect of man, motion is the most inexplicable. For whether it is contemplated in the progress of events; or in the impregnation, birth, growth, death, and corruption of animated bodies: whether it is observed in the gliding of rivers; the phenomena of the winds, or the periodical flux and reflux of the tide: in the Aurora Borealis: in meteors; in the gravitating power of planets, suns, and systems; or in the mysterious circulation of galvanic, electric, and magnetic fluids, the subject involves such a combination of power, as at once to astonish and confound the mind. If a person put a large bar magnet to a glass-case, in which are five hundred magnetic needles, they will all revolve with astonishing rapidity, till the magnetic influence is removed. Thus planets may be set in motion^c.

^a One thing, in the midst of a thousand, is very extraordinary in planetary motion:—Though the diameter of Saturn is 77,680 miles, while that of the Earth is only 7914, yet the earth revolves on its axis in twenty-four hours, while Saturn performs his in a time even so short as ten hours sixteen minutes.^a

^b Viz. 800,000,000,000,000 miles in a minute. The fact, however, is, that gravitation is so instantaneous, that its power of activity cannot be calculated.

^c Whether the planets and other stellar bodies are entire substances, will, perhaps, never be satisfactorily determined. Nature seems to have guarded the poles with so much care and solicitude, as to imply a secret; and she never employs more materials than she wants. Lightness is native to quickness of motion. It is probable, then, that the earth and the planets are species of vessels, as it were, filled with some light essential substance, which contributes to their buoyancy; in the same manner as balloons, by being inflated with gas, are rendered susceptible of suspension in the higher regions of the atmosphere.

There is a presiding influence, by which they revolve; and as long as that influence continues to operate, so long will their motion continue. Should it ever cease to operate, the planets will cease to move; and become fixed:—sustained in their relative positions, by the power, in equilibrio, of attraction and repulsion. No Being but the One can give the impulse; nor can any Being, but the One, conceive the manner, in which that impulse can be given. For height;—width;—length;—and depth;—infinity;—eternity;—omnipresence;—all are more easy of conception than the first origin of motion.

PROGRESS OF SCIENCE AND LEGISLATION.

Thus throughout all Nature we see the constant prevalence of activity. It meets us everywhere. The mind of man, too, is in perpetual action. It advances, or it retrogrades: it is never stationary. And during the last forty years it has made an ascent so aspiring, that unless the laws are simplified with skill, and modified with the greatest possible degree of circumspection and ability, such scenes are likely hereafter to ensue, as appal my very soul to contemplate!

It is strange that while geology, chemistry, astronomy, and indeed nearly all the sciences are advancing with steps like the strides of giants, the science of legislation,—the most important of them all,—should creep, and crawl, and move its huge length along, as if it were oppressed with the weight of an hundred thousand nightmares!

Greece seems to have excelled in jurisprudence, as much as in the elegant arts: but at Rome, though many laws were borrowed from Greece, the progress occupied a period of many centuries:—and till the compilation of the Justinian code, which reduced the whole system of law to three principles*, viz. those of living honourably, hurting no one,

* *Honeste vivere, alterum non lædere, suum cuique tribuere.* Inst. i. 3.

and rendering every one his own; scarcely one person in forty thousand knew what he had to do, and what he had to avoid.

In Britain the great foundations of the laws are of Saxon origin, modelled and digested by Alfred. Then came the feudal system ^a, not long after the Conquest: then the code of Theodosius, and the pandects, institutes, constitutions and supplement of Justinian ^b were introduced: then the laws of Edward I. were enacted:—and we have gone on, from time to time, enacting new laws, repealing old ones, and explaining those imperfectly worded, till the several statutes have become

^a Many writers have supposed that the feudal system is, comparatively, of recent origin; and yet it is certain that it prevailed among the Cimbri and Teutones, who invaded Italy during the time of the republic; and Alexander Severus gave lands to his soldiers, on condition of receiving military service.

As the Celtic nations extended their emigrations, they extended their system, till it became the general polity of the western world; the chiefs of every army allotting a large portion of the conquered lands to their chief officers, who divided their allotments into smaller portions to their subalterns, and most useful and meritorious soldiers. Upon receiving these lands, each party bound himself, and his heirs, by an oath of fealty, to do service; and in case of treachery, or non-performance, the lands were to revert to the heirs of the original lord.

This system, though it had prevailed for several centuries through almost every part of Europe, (though not in the vigour it afterward assumed), was not fully adopted in this country, till some time after the Norman conquest.

^b The value of this code is considerably lessened by the compilers having ingrafted upon the edicts the rescripts of the emperors; so that the student is insulted with a necessity of perusing the sentiments of such men as Caligula, Domitian, Commodus, and Caracalla.

The introduction of this code was long resisted by the nobility and people of England, though warmly supported by the clergy, who were, for some time after the Norman conquest, the chief lawyers and judges. This resistance seems to have arisen not only from an attachment to the common law, but from several passages at the beginning of those institutes; particularly the following:—“*Quod principi placuit, legis habet vigorem: quum lege regia, quæ de ejus imperio lata est, populus ei, et in eum omne imperium suum et potestatem concedat. Quodcunque ergo imperator per epistolam constituit; vel cognoscens decrevit, vel edicto præcepit, legem esse constat; hæc sunt, quæ constitutiones appellantur: plane ex his quædam sunt personales, quæ nec ad exemplum trahuntur, quoniam non hoc princeps vult, nam quod alicui ob meritum indulsit, vel si quam penam in irrogavit, vel si cui sine exemplo subvenit, personam non transgreditur.*”

so voluminous, so perplexed, and so offensive to all persons, but those who derive benefit from the confusion, that a man had better put up even with a considerable loss, than appeal to the laws for a remedy. And yet there are many worthy persons in Parliament, and out of Parliament, who contend, that nothing ought to be altered; lest, in endeavouring to repair the temple, it falls to the ground. If these persons are profound,—but, thank Heaven! they are not quite so profound, as they suppose themselves,—there must be something extremely rotten in the state of Denmark^a.

Let us instance a few of those outrages against the principles of the great law of Nature^b, which, from reign to reign, have deformed the fair page of British legislation.

In the reign of Athelstan, and subsequently to that of Henry the First, larceny above one shilling was punishable with death^c. This law is yet unrepealed^d, though it is seldom or never pursued to such an extremity. In the reign of Edward the Fourth^e a man was executed by a construction of the law, because he said, he would make his son heir to the Crown, which was the sign of the house, in which he pursued his business. Striking a person so as to draw blood,

^a Some Modifications seem now about to be made. Dec. 1830.

^b THE LAW OF NATURE.

"The will of our Maker," says Blackstone, "is called the Law of Nature. For as God, when he created matter, and endued it with the principle of mobility, established certain rules for the perpetual direction of that motion; so when he created man, and endued him with free will to conduct himself in all parts of life, he laid down certain immutable laws of human nature, whereby that free will is, in some degree, regulated and restrained; and gave him also the faculty of reason to discover the purport of those laws. * * * This Law of Nature, being coeval with mankind, and dictated by God himself, is of course superior in obligation to every other. It is binding all over the globe, in all countries, and at all times: *no human laws are of any validity, if contrary to this*; and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original."

^c 1 Hal. P. C. 12.—5 Coke's Instit. 53.

^d Comment. b. iv. c. 17.

^e Rapin.

in the palace of the king, was not only punishable by statute, with the loss of the right hand, in the reign of Henry the Eighth^a, but by perpetual imprisonment.

In the sixteenth century, boys of eight years of age might be hanged, provided a malicious intention could be proved^b; and even within these eighty years the judges have^c unanimously agreed, that boys of ten years old might, under certain proofs, be liable to the same punishment.^c Till the reign of Edward the Sixth no man was permitted to plead his clergy, in case of felony, provided he had married a widow, or a second wife, after his former one was dead^d. In the reign of Elizabeth^e, any man might kill another, who was attainted of a premunire. A few years before the restoration of Charles the Second, no less than thirteen persons were executed in Suffolk for being reputed gypsies^f: and even till the reign of George^g the Third, it was felony to remain one month in the company of persons of that description. Till the reign of William and Mary^h, women might be executed for bigamy and even for a simple larceny.

Within a few years, stealing a sheepⁱ was a capital offence, though a licence was allowed to the judge to commute the punishment to transportation. But in South Wales a great number of persons have, within these last thirty years, been executed for that offence. Spelman^k might well complain, that while every article of trade, luxury, and of consumption had increased in nominal value, the life of man had grown gradually and continually cheaper.

In regard to civil jurisprudence, it is sufficient for the pur-

^a 33 Henry VIII. c. 52. ^b Emlyn on Hal. P. C. 12. ^c Foster, 72.

^d 1 Edw. VI. c. 12. Enacted 4 Edw. I. St. 3. c. 5.—By a canon of the Council of Lyons, A. D. 174, such persons as had successively married two virgins, or one widow, were “omni privilegio clericali nudati, et coercione fori secularis addicti.”

^e 5 Eliz. c. 1. ^f Hale, 1 P. C. 671. ^g 23 Geo. III. Enacted 5 Eliz.

^h 3 and 4 Wm. and Mary, c. 9. ⁱ Stat. 18 Geo. II. c. 27.

^k Gloss. 350.

pose of noting the slow progress of justice, equity, and common sense, in all subjects, connected with legislation, to remark, that it was not till the reign of Henry the Eighth, that an Englishman could devise his lands by will. All went to the heir. Even then only socage lands were devisable, and two thirds of military tenures. After the restoration, and not till then, the right and power of devising all lands, but copyholds, became universal. Even now, lands are neither answerable for simple contract debts, nor even for the payment of the money contracted to be paid for its purchase. The debts must be paid by the assets, that the heir may receive an unencumbered estate. So that if a man has fifteen children, and has purchased an estate worth 5,500*l.*, and dies intestate before he has paid for it, possessed of only 5,501*l.* in money and moveables, the 5,500*l.* must be paid for the estate, for the eldest son to inherit, and the remaining fourteen children receive not quite 1*s.* 6*d.* a-piece !

We are certainly a moral nation ; a scientific nation ; a high-minded nation ; and a nation, pre-eminently gifted in almost every respect :—but, in respect to the art of simplifying laws, we are mere children yet.

VARIOUS ORDERS OF MINDS.

Nature has appropriated different vegetables to the various appetites of animals, so has she given to the mind of every one a relative and distinguishing bias. Some are attuned to the soft vibrations of music ; others melt before a painting or a statue : to some she gives the power of oratory ; to others the inspiration of poetry. Some, with a bolder impulse, touch, as it were, the stars with their fingers ; while others, at an humbler distance, investigate the instinct of a worm, or calculate the course of an emmet. Some, captivated with the lust of power, standing, as it were, on the summit of Caucasus, in

sight of a hundred nations, become, alternately, the idol of the vulgar, and an object of pity to the philosopher and enthusiast. And while you, my friend, are animated with an ardent ambition of shining on a splendid theatre, in Colonna has Nature implanted the power of deriving happiness from investigating her laws; in listening to her melodies; in tasting her perfumes; and, above all, in relishing those enjoyments which, with unsparing hand, she lavishes on all those, who admire and love the noblest and most beautiful of her various works. Thus the Ganges and Burrampooter, rising in the neighbourhood of each other among the mountains of Thibet, separate to the distance of more than twelve hundred miles; and, after traversing a great length of country, watering nations unknown to each other, and differing in language, in customs, and in religion, meet, as it were, in friendship, by mingling their waters in the same bay.

As the Grecian youth are said to have been intoxicated at the sight of the Venus of Praxiteles, so are some equally captivated with their own deformities; and, played upon by a skilful artist, like the marble of Pietra Sancta, which resounds as it is wrought, they ring with their own follies, and celebrate their own absurdities. Some, neglecting the utilities of life, adorn themselves with an endless succession of trivial decorations; and, taking example from the peacock and the glutton, resolve beauty into finery, and happiness into sensuality. Others, sufficiently informed to know, that it is one of the principles of architecture, that the most delicate should be placed upon the most solid, are never content, but when attempting to fritter away a good understanding by an affectation of uniting qualities in themselves discordant. They would unite Athens to Sparta, in every thing they do; and blend the lustre of Gibbon with the gravity of Johnson in every thing they say. Some disregarding the beauties of

painting, sculpture, and architecture, reserve their applause for the arts of inlaying and working in mosaic. This had rather be crowned, as a poet, in the capitol of Rome, than be entitled to all the honours of a military triumph; and, while some delight to stand upon the summit of the peak of Ossian, others trace “the bubbles of a rill, that murmurs at its feet.”

One derives a prouder satisfaction from having drawn the segment of a circle, than another in sketching the plan of the noblest amphitheatre: and, as the ancients took all the patterns of their foliage works from the leaves of the palm and the acanthus, so certain philosophers attempt to reduce the most heterogeneous of principles to one root: like the chemist, who attempted to dissolve gold, silver, and iron, copper, bismuth, and zinc, by one process and by one mon-struum: while others are less solicitous to explain the various phenomena of Nature, than to reduce them to one principle of their own creating. Some, seeing no beauty in Shakspeare, would almost consign his Othello, his Macbeth, and his Hamlet,—ah! the entire works of all the moderns—to oblivion, in order to preserve one act of Sophocles, one ode of Anacreon, or even one epigram of Martial or Ausonius. And to such an extent do they carry this unfortunate malady, that they would rather be guilty of an exploded error, with Aristotle, Plato, or Plotinus, than reach the highest altitude of science in the society of Locke, Bacon, or Newton! They would quit the varied phenomena of Nature, to pause, one solitary hour, before the grace, beauty, and mystery of the Barberini vase.

Another description of men, mistaking sound for sense, confound us with a volubility of words; while others, anxious to avoid such imbecility, would persuade us, they are so pregnant with thought, that, in the delivery of their stores, they seem, as if they were in danger of dying in mental child-bed.

This takes a sensible satisfaction, in referring the most important events to the smallest of causes: that, tracing the etymology of an adverb, despises all the honours of algebra: and, as a player of billiards esteems it more honourable to effect one pocket than to make two cannons, so some regard the acquisition of one science more honourable than the attainment of a hundred arts. And while some rob care of many an anxious hour, in the endeavour to prove, that three angles of a triangle are equal to two right angles; or in the cultivation of the six follies of science; others, with all the pride of pedantry, scatter the dust of theology upon all those, who question the truth of the Three Heavenly Witnesses. This, bearing in mind, that the Doric order is equally adapted to the smallest of rustic temples, as to the largest of amphitheatres, delights in no middle course; but alternately aims at the highest, or sinks to the lowest; exclaiming in the pride of his heart, "I can soar with the eagle, or sit with the wren."

Some are so extensively learned, as to know every thing! Others so extensively ignorant, as to be certain of nothing. As the greatest wisdom of speech is to know when to be silent, so the greatest wisdom of learning is to know when to be sceptical: but the latter having heard of a sage, who declared, that the first year he entered on the study of philosophy, he knew every thing; that, at the expiration of the second, he knew only something; and that at the close of the third, he knew nothing: in all the ambiguity and inanity of scepticism, and utterly ignorant of those fine canons of practical science, which teach us what to know, and when to hesitate, they affect to deny the possibility of a primitive creation, and even to doubt the operation of their own senses!

Such, my Lelius, is the infirmity of our nature; which if we are at any time anxious to correct, we have only to

remember the acknowledgment of Socrates^a; to read the second satire of Persius, the tenth of Juvenal, and the last chapter of Ecclesiasticus; Sanchez' Philosophy of Ignorance; the poem of Ausonius on the Accidents of Life; and Lucian's Dialogue on the Absurdity of Human Wishes: to observe, with attention, Holbein's Dance of Death, and to contrast the whole with Du Bartas' correct and entertaining Map of Man, and Erasmus's Eulogium of Folly.

LOVE OF GARDENS.

IN some, Nature implants the desire of riches; in others the love of science: some she sends over vast and trackless seas, to observe the transit of a planet; others she leads

- O'er vales and mountains, to explore
What healing virtue swells the tender veins
Of herbs and flowers.

If the country charm us with the beauty of its productions, it pleases us no less, by the variety of amusements, which it affords. To say nothing of hunting, hawking, shooting, and fowling, which, having something cruel in their nature, ought to be foreign to our subject, what can be more agreeable than the cultivation of plants?

Pliny and Nazianzen, delighted in gardens; Sallust formed them on so extensive a scale, that they retained his name for several ages after his death^b: "There," says an elegant writer, "in the midst of parterres and porticoes, with an Italian sky over his head, and the statues of

^a Omnes pene veteres, qui nihil cognosci, nihil percepi, nihil sciri posse dixerunt.—*Academ.* i. 13.

Vid. Lucretius;—

Domique, nil sciri siquis, &c. L. 12. 471.

^b The most ancient garden in Rome was that founded by Tarquin the Proud. The most celebrated were those of Lucullus, Pompey, Martial, Nero, and Sallust. In those of Fronto, the poets were accustomed to read their compositions. Vide Juv. Sat. i. v. 12.

Greece before him, the historian produced those rigid lessons of temperance, those strong delineations of character, and those connected views of motives, events, and consequences, which deserve so justly to be called philosophy, teaching by example." Lucullus, the conqueror of Mithridates, enjoyed the society of his friends, and the wine of Falernium, in the splendid gardens, which were an honour to his name; and DION gave one to Speucippus, as a mark of peculiar regard. Shall we turn to the East? AIIASUERUS was accustomed to quit the charms of the banquet to indulge the luxury of his bower; and Tissaphernes had a garden much resembling an English park, which he called "Alcibiades." SEMIRAMIS was passionately devoted to the forming of gardens^a; PHARNABAZUS, as Xenophon tells us, lamented the destruction of his *paradise*^b, more than the loss of all his property; ATTICUS was charmed with one, his own taste^c had formed; and the disciples of Epicurus were styled "Philosophers of the Garden" from that, which Epicurus had planted at Athens^d. CIMON embellished the groves of Academus with trees, walks, and fountains; and Cicero enumerates a garden as one of the more suitable employments for old age. SENECA is said to have incurred the hatred of Nero, more from having magnificent gardens, than any other cause^e.

TIMUR built a magnificent palace in the midst of the *Bâgh-i-Dilensha*^f, (the garden which rejoiceth the heart), just then finished in the plain of Khani-Gheul, and gave to both the name of one of his mistresses. Asufad-Dowlah, nabob of Oude, had twenty palaces; and a thousand gardens; in one

^a Diod. Siculus, lib. ii. c. 13.

^b The Paradises of the Persians resembled modern parks. The first park, formed in England, was that of Woodstock: though Spelman seems to think, they were in existence during the time of the Anglo-Saxons.

^c Justin, lib. xxxvi. c. 4.

^d Cic. ad Attic. lib. ii. ep. 24.—Juvenal, Sat. xiii. 122—Pliny, lib. xix. c. 4.

^e Juvenal speaks of them:—

—————Magnos Senecæ præ divitis hortos, &c. Sat. x. 16.

^f Mod. Univ. Hist. v. 297.

of which was a landscape by Claude Lorrain. KERIM KHAN, king of Persia, rendered his gardens at Shiraz the most beautiful of all the East ; and Gassendi, who ingrafted the doctrine of Galileo, on the theory of Epicurus, took not greater pleasure in feasting his youthful imagination by gazing on the moon, than CYRUS, in the cultivation of flowers. "I have measured, dug, and planted the large garden, which I have at the gate of Babylon," said that prince ; "and never, when my health permits, do I dine, until I have laboured in it two hours. If there is nothing to be done, I labour in my orchard."

Cyrus is also said to have planted all the Lesser Asia. Lysander being sent to Sardis with rich presents^a, Cyrus, charmed at the presence of so illustrious a guest, took him into his garden, which was disposed in a manner so tasteful, that the Grecian general was delighted with it. "Every thing I see," said Lysander, "transports me : but I am not so much delighted with the shrubs, that meet my eye, as with the skill, with which the garden is disposed ; for there is an order and a symmetry, which I have no words to express my admiration of." Cyrus, who was flattered with these compliments, confessed that it was himself, who had drawn the plan ; and that he had even planted many of the trees and flowers with his own hand. "What ! exclaimed the astonished guest, "is it possible, that your majesty, so magnificently clothed with strings of jewels, and bracelets of gold, could employ yourself in planting of flowers and trees ?" "I swear by the god Mythras !" interrupted Cyrus, "that I never devote myself to the pleasures of the table, till I have induced a profuse perspiration by military exercises, or rural employments ; and when I apply to those engagements, I never spare myself." "Ah !" said Lysander, presuming to take

^a Xenophon *Æcon.* ; Cic. *de Senect.* 59.

Cyrus by the hand, "you alone are truly happy, and deserve your station."

PHRAORTES, one of the kings of India, lived almost entirely on the produce of his garden: "I only drink," said he to Apollonius of Tyana, "as much wine as what I use in my libations to the sun. The game, I kill in hunting, is all eaten by my friends; and the exercise I get in the chase is found sufficient for myself. My chief food consists of vegetables, and the pith and fruit of the palm-tree; together with the produce of a well-watered garden. Besides, I have many dishes from those trees, which I cultivate with my own hands."

A love of flowers distinguished SULTAN MAHOMET the Fourth. It is related^a of this monarch, that, having an ardent passion for the chase, his vizier, Cara Mustapha, desirous of diverting him from so dangerous an amusement, exercised his ingenuity in encouraging the natural taste of his royal master for flowers; particularly the ranunculus. With this view, he wrote to the different pachas of the Turkish empire, desiring them to send to Constantinople seeds and roots of the most beautiful, they could procure. In consequence of this order, a vast number of ranunculi were remitted from Cyprus, Candia, Rhodes, Aleppo, and Smyrna, to adorn the areas of the Seraglio. These species were, soon after, dispersed over the royal gardens of Europe, by the respective ambassadors at the Turkish court.

NAPOLEON, when at St. Helena, formed himself a garden. It was square, and of about an acre in extent. "Here," writes one who saw him in this enclosure^b, "in a flowered dressing-gown, green slippers, and his head bound round with a crimson silk handkerchief, may be found the once mighty emperor, wielding a watering pot, turning up the soil, or

^a Tournefort's *Voyage in the Levant*, vol. ii. p. 15.

^b Notes on Cape of Good Hope.

culling simples.”—“I walked up and down this scene of imperial gardening,” says the same observer, “with considerable interest; trying, but in vain, to discover some marks of the master hand. It was a very kitchen garden, in the most homely sense of that word; and the genius, that produced such transcendent effects upon the plains of Austerlitz and Marengo, seems to have served him but little in his encounters with earth and stone.”

CYPRIAN lived in a garden of a small village in the neighbourhood of Carthage. There he was lost, as it were, in contemplation, when the Valerian persecution began. ST. AUGUSTIN was equally attached to the beauties of Nature. “One day,” says he, in his Confessions, “as I was looking out of my window, I fell into a discourse with my mother, respecting the nature of eternal felicity; and drawing inferences from the flowers and shrubs before us, I proceeded to a consideration of the sun and stars; and thence meditating on the glory of the celestial regions, we became so ravished with our contemplations, that for some time we forgot, that we were inhabitants of earth.”

We are reminded of DR. SANCROFT, who was deprived of the see of Canterbury for refusing to subscribe to William the Third. With the small income of fifty pounds a year, he retired to his paternal estate at Fresingham in the county of Suffolk. There he was visited by Bishop Hough; who found him working in his garden. Hough praised the directions he had given in the management of this garden. “You must not compliment me too hastily,” said he, “on the directions I have given. Almost all you see is the work of my own hands, although I am bordering on eighty years of age. My old woman does the weeding, and John mows my turf and digs for me; but all the nicer work, the sowing, grafting, budding, transplanting, and the like, I trust to no other hand but my own; so long, at least, as my health will allow me to enjoy so pleasing an occupation; and, in good

sooth, the fruits here taste more sweet, and the flowers have a richer perfume, than they had at Lambeth."

MARTYR VERMILIUS erected a library in his garden at Zurich; and the illustrious MALESHERBES passed his days of retirement in serenity, says his biographer, dividing his time between his family, his books, and the cultivation of his garden.

LORENZO DE MEDICI and ARIOSTO were great 'lovers of gardens, though no botanists. The taste of the former may, in some measure, be judged of by the following lines :

Un verde praticel pieu di bei fiori,
Un rivolo, che l'erba intorno bagni,
Un augelletto, che d'amor si lagni,
Acqueta molto meglio i nostri ardori*.

And PETRARCH was never happier than when indulging in the same amusement. "I have made myself two," says he, in one of his epistles; "I do not imagine they are to be equalled in all the world: I should feel myself inclined to be angry with fortune, if there were any so beautiful out of Italy." WIELAND, the celebrated German poet, delighted in his garden at Osmannstadt; and, enjoying it with his *sacra familia*, formed a beautiful picture. LA FONTAINE, too, was charmed with a similar kind of life. One morning the Duchess de Bquillon, niece to Cardinal Mazarin, saw him, as she was going to Versailles, sitting in an arbour, so entirely abstracted, that he scarcely perceived her. 'As she returned from the palace in the evening, La Fontaine still occupied his seat, though it had been raining the chief part of the day.

Many of the wisest and the best of men have signalized their love of gardens and shrubberies by causing themselves to be buried in them;—a custom once frequent among the Greeks^b, Jews^c, and Mexicans^d.

* For a poetical description of his garden, and a catalogue of his plants by Alex. Braccio, addressed to Bernardo Bembo, vid. Roscoe, v. 3, Append. lxiii.

• ^b Auson. Epit. 21. "

^c Kings, xxi. v. 26.

^d Purchas' Pilgrims, 804. This custom is still prevalent in Caubul. Vide Elphinstone, Introd. p. 59.

ORPHEUS is said to have been buried in Thrace; and his monument was surrounded by olive trees, in which a great number of nightingales were accustomed to build. PLATO was buried in the groves of Academus: WIELAND buried the wife of his heart in his garden at Osmannstadt, where he was afterwards buried himself; and SIR WILLIAM TEMPLE, though he expected to be interred in Westminster Abbey, gave orders for his heart to be enclosed in a silver casket, and placed under a sun-dial in that part of his garden, immediately opposite the window of his library, from which he was accustomed to contemplate the beauties and wonders of the creation, in the society of a beloved sister.

The late COUNT DE CAYLUS, the friend of literature, the arts, and of mankind, placed also in a garden his own tomb, some time before his death. This monument was an antique, formed of porphyry, and surrounded by Egyptian ornaments. During his decay, it was one of his amusements to go into his garden; where, fixing his attention upon the antique, he permitted himself to relapse into melancholy meditation. This monument was afterwards erected in the chapel of St. Germain l'Auxerrois, where it is still to be seen. Animated by a similar feeling, the friends of DERCENNUS, one of the kings of Latium, caused him to be buried in a thick wood, on the top of a high mountain; a spot, from which the lovely Opis aimed her arrow, and shot the murderer of Gamilla.

An ardent lover of Nature himself, the Marquis de Girardin thought, he could not inter his unfortunate friend, ROUSSEAU, more to the satisfaction of his immortal spirit, than by burying him in the island of Poplars, situate about ten leagues from Paris^a.

^a On his tomb was inscribed the following epitaph:—

ICI REPOSE
L'HOMME DE LA NATURE
ET DE LA VERITE!
VITAM IMPENDEEE VERO.
HIC JACENT OSSA J. J. ROUSSEAU.

This eccentric genius, as was justly and nobly observed by one of his bitterest enemies, possessed the head of a man and the heart of a woman. He once took up his abode in a small farm-house, the only one in the island of St. Pierre, rising in the lake of Bienne. Since his residence it has been called Rousseau's Island. This isolated spot is one of the most beautiful in the whole country; hence, during the vintage, parties of peasants filled the woods, and amused themselves in dancing, running, and strolling about; enjoying the coolness of the shade, and the freshness of the water. The pleasure, which Rousseau enjoyed in this retreat, for a short time, obliterated all sense of injury and misfortune. "I was permitted," says he, "to remain only two months in this delightful island; but I could have passed there two years,—two centuries,—all eternity,—without suffering a moment's ennui; although my whole society consisted of the steward and his family. I esteem these two months as the happiest period of my life; and so happy, that I could have passed my whole existence without even a momentary wish for another situation." After a short time spent in this retreat, in a manner so delightful to his imagination, the unfortunate hermit unexpectedly received a peremptory order from the government of Berne to quit the island. On receiving this order, finding that fortune was his irreconcilable enemy, he gave himself up to despair; and petitioned, with all the ardour of a disordered mind, to be condemned to perpetual imprisonment. The only indulgence he required was, to be allowed the use of books, and to be permitted, at certain intervals, to walk in the open air. Even this was denied him!

* Sir James Smith visited his tomb at Ermenonville. "The landlord of our inn knew Rousseau, and spoke of him with the greatest esteem. The day of his death he saw him, about seven o'clock, botanizing; he complained of having had a sleepless night from the headach. Before ten he was dead. Water was found collected in his head. * Our landlord preserves his snuff-box, and the shoes in which he died: they have wooden soles and straw tops. One of his admirers has written something on his box; and another has written on the

DON EMMANUEL, of Portugal, was an admirer of gardens. A lover of music, and a cultivator of science, this illustrious prince wore mourning for the loss of men of merit; and history decrees him the honour of banishing distress and poverty from his kingdom. And here, though last in this order, yet not the least in our estimation, I shall gratify the inclination, I feel, of recording an instance of pure taste in a man, living in the humblest sphere. His name was Morgan; and he was employed in one of the furnaces, in the county of Monmouth, for upwards of thirty years. All day, and frequently a part of the night, he stood before two immense furnaces, not only in winter, but in summer. He was the picture of an Ethiop; yet his house was clean, and his garden well ordered. "The greatest delight in the world, sir," said he to me one day, "is a garden"; and the best ornament a poor man can have in that garden, is a hive of bees." In my youth, too, I knew a young man, who won a rich, beautiful, and accomplished wife, by sending her as a present a small collection of flowers, inserted between the leaves of St. Pierre's *Studies of Nature*. The lady was beset with admirers; but she had the good sense to be more captivated with this delicate indication of affection, than with the inane gallantry of men, who had little to distinguish them, but vanity and vacaney, wealth, and a very exalted opinion of their own importance.

shoes, that he was proud to inscribe his name, "SUR LA SIMPLE CHAUSSURE D'UN HOMME QUI NE MARCHOIT JAMAIS QUE DANS LE SENTIER DE LA VERTU."—*Paris, Sept. 24, 1786.*

^a "The study of botany," says Dr. Aikin, "caused several summers to glide away with me in a more pure and active delight, than almost any other single object ever afforded me. It rendered every walk and ride interesting, and converted the plodding rounds of business into excursions of pleasure."—*Memoirs*, i. 36.

BOTANICAL ASSOCIATIONS.

DELIGHTFUL are the associations, which the flowery world presents to the imagination of the poet and the moralist. Who can forget the beautiful instance in the Gospel of St. Luke?—"Consider the lilies", how they grow: they toil not, and they spin not; and yet, I say unto you, that Solomon in all his glory was not arrayed like one of these."

In the Malay language, the word, signifying woman, signifies also a flower. William de Lorris, under the allegory of a rose standing in a garden, describes the pains, penalties, and pleasures of endeavouring to acquire the object of his passion. This allegory, called the Romance of the Rose, afforded a useful hint to Chaucer.

Hafiz!—There's not a bulbul, who
Adores the rose ^b so much as you.

The naturalist seldom sees a common thistle, without associating it with the goldfinch, which sits upon it, extracts the down with its bill, and feeds upon its seeds. Nor does a commentator of Virgil see even the simple herb sweet marjoram, but his imagination is wafted to the island of Cyprus, where it grows abundantly; or it reposes on the picture of Virgil, where he describes Ascanius in the bosom of Beauty among the groves of Idalia ^c.

^a I am inclined to think that the word *lily* should be *tulip*. The lily, however beautiful, cannot be considered a splendid flower, but the tulip may. Besides, crimson was the royal colour; and the wild tulip is always crimson: and that that flower grows in abundance round about Jerusalem has been noted by several modern travellers. The first hint of this occurs in Gerard's Herbal, p. 137. fol. 1633.

^b "Ghazcepon is celebrated throughout India for the beauty and extent of its rose gardens; the rose fields occupy many hundred acres; and roses are cultivated for distillation and for making attar."—*Bishop Heber*. At Barnes, in Surrey, is a monument, surrounded by rose trees, consecrated to the memory of a London citizen, whose name was Rose. To perpetuate the enclosure, he left the poor of that parish twenty pounds; and, in return, directed, that they should take care that the rose trees should be perpetually preserved.

^c ——— Ubi mollis amaracus illum

Floribus et dulci adspirans complectitur umbra.

Why does the club moss, occupying the space between fens and mosses, waft the poet from the mountain, on which it grows, to the theatres of London, Paris, Venice, and Vienna? Because the dust of its capsule is frequently used in those cities, for producing the effect of lightning. And often, amid the pomp and blossom of Nature, remembering an exquisite passage of Buchanan, we reflect with what easy grace the year steals onward from spring to winter; and with what insensible gradations youth glides into manhood, manhood into age, and age into eternity.

Salve voluptas et nitidum decus
 Anni recurrens perpetua vice,
 Et flos renascentis juventutæ,
 In senium properantis ævi.
 * * * * *
 Salve, fugacis gloria sæculi,
 Salve secundâ digna dies notâ,
 Salve vetustæ vitæ imago,
 Et specimen venientis ævi.

The country of Buchanan was that of Burns: it reminds me, therefore, of that extraordinary genius. "I have some favourite flowers in spring," said he, in a letter to a friend, "among which are the mountain daisy, harebell, and fox-glove; the wild briar-rose, and budding birch, and the hoary hawthorn, that I view and hang over with peculiar delight. I never hear the loud, solitary, whistle of the curlew, in a summer's noon, or the wild mixing cadence of a troop of grey plover, in an autumnal morning, without feeling an elevation of soul, like the enthusiasm of devotion or poetry. Tell me, my dear friend, to what can this be owing? Are we a piece of machinery, which, like the Eolian harp, is passive, and takes the impression of the passing accident? Or do these workings argue something within us above the trodden clod? I own myself partial to such proofs of those material and immortal realities; a God, that makes all things, man's immaterial and immortal nature, and a world of weal or woe beyond death and the grave."

With gardens we frequently associate cottages. How beautifully retired is that in Kew Gardens! Still more picturesque is that of our friend, Philotes, in which resides the pastor of his village. It is covered with vines on every side, and so luxuriantly, that they spread entirely over the roof; while grapes hang in clusters so gracefully, that I never gaze upon them, but a passage in Isaiah, occurs to my memory: "The husbandman shall sit under the shade of his vine tree; and there shall be peace and good will from one man to another." This cottage is the most poetical I have seen; while the flower-garden of Lady Mary Talbot, at Penrice Castle, is, perhaps, the most beautiful in Europe. It lies at the feet of high rocks; enjoys many fine peeps into the Bay of Oxwich; and, its climate being equal to that of La Vendée, fuschias border the flower-beds; and many species of plants live throughout the winter, which, in other places, are found only in green-houses.

STRUCTURE OF FLOWERS.

It is an interesting employment to trace the march of science. Botany has been twice lost, and twice recovered. It was lost, but in a great measure recovered in Greece by Linus, Theophrastus, Aristotle, Hippocrates, and Dioscorides; Pliny and Galen. Then it slept, till it was revived by Brasavolus, Cordus, Fuschius, and Mathiolus; Gesner, Alpinus, and others: and still more perfected by Malpighi, Herman, Ray, Tournefort, Sloane, and Linnæus. The last of these philosophers, consulting the structures Nature had ordained, reduced the science to symmetry and order. From him we are enabled partially to enter into their natures and anatomies: subjects far more agreeable and satisfactory, though, perhaps, not so useful, as the investigation of the natures and anatomies of animals.

The study of this science should be first directed to a knowledge of the structure and functions of the parts;

secondly, to their arrangement and denomination ; thirdly, to their properties and uses. The calyx is the (generally) greenish cover in the form of a cup, which surrounds the flower in its infancy, and supports the petals, after they are expanded ; serving also as a basis for the whole. It involves the petals, as the petals involve the organ of generation. This calyx consists, in some flowers, but of one piece ; in others, of 2, 3, 4, 5, and 6 ; but seldom more. It generally rolls back its segments, after the flower is expanded : sometimes it closes upon the fruit, after the petals are fallen : but some flowers have no calyx. Petals are the leaves of flowers ; so called to distinguish them from the leaves of the plant, and the leaves of the calyx. These form one flower : each flower being a distinct house for the males and females to reside in : the petals, by encompassing the other parts, securing the generative organs of those males and females from external injury. The hymen is a delicate skin, covering flowers in the bud. As the flower opens, the hymen bursts.

The males are called stamens, the females pistyls. Sometimes males and females grow upon different plants : for the most part, however, they rise out of the same base, and are defended by the same calyx. The stamens generally bear little capsules on their tops, called anthers. These anthers contain the farina fecundans. The farina fecundans is a fine dust, secreted and prepared in the anthers of the stamens. When the anther arrives at maturity, it bursts, and the dust falls into the aperture of the pistyl ; whence it is conveyed to the matrix, in order to fecundate the ova, or female seed, which that matrix contains. The pistyl is the upright shaft, which rises out of the pedicle of the flower, or centre of the calyx. It has, at its top, an aperture into which the farina fecundans enters, and falls down a little tube, which reaches to the germen. When the pistyl has grown higher than the stamens, it is an indication, that the seed in the germen is impregnated.

BOTANICAL FAMILIES.

If you doubt the creating hand of an Almighty Power, my Lelius, in the expanding flower, examine it in the bud ; and say, if any thing can be more exquisitely folded than the petals, formed in the calyx, before that calyx expands. Perfect emblems are they of delicacy and refinement. In fact, the smallest flower is almost as great a miracle, as the sun itself ; though Nature permits not every one to distinguish the justice of the remark : the symmetry of her combinations being, from the defective plan of their education, greatly beyond the observation of seventy-eight persons out of a hundred.

Man sees towering rocks fringed with moss ; the ocean glittering with various coloured fishes ; high mountains purpled with the descending sun ; clouds forming themselves into pyramids : and these, reflected in the bosom of rivers ; he sees, and, because they are beyond his reach, his imagination paints them as worthy his possession. Plants, on the other hand, have, when growing in their natural spheres, every object and wish concentrated in themselves and their companions. In one instance, therefore, they enjoy a superiority over the whole of animated nature. Animals, from the woman to the insect, conceive in pain, and parturate in danger. Vegetables, on the contrary, appear to enjoy all the delights of love without any of its pains. The season of a flower's conception is that of her beauty ; her family she cherishes with delight in the germen ; and when she has completed the maturity of her seeds, she finds her consolation in parting with her offspring, in the pleasure of seeing them start up by her side^a, images of her own person : expanding their petals, receiving the pollen from their lovers, and becoming

^a St. Pierre.

mothers in the same manner, and in the same season as herself.

BOTANICAL REGIONS UNSEARCHED.

SOME have doubted the probability of a superintending Deity because plants seem scattered in profusion, where no animals derive benefit from their nutritious juices :

Full many a gem, of purest ray serene,
The dark, unfathom'd, caves of Ocean bear ;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air !

In many parts, even of England and Scotland, doubtless there are spots, seldom visited by human eye, where no beasts graze, and where even the appearance of an insect would be a circumstance of rarity. More of these spots are there in France and Germany ; still more in Russia and Siberia ; in Tartary and among the mountains of Thibet ; while in America they are more numerous, than in the continents of Europe and Asia combined. There grow a vast profusion of pines mossed with leaves, frequently variegated with colours of violet and purple. There the broad-leaved custard apple grows ; there the leather-leaved and Virginian clematis ; and there various species of aloe ; all unwitnessed by the human eye.

Before the arrival of Europeans, how multitudinous were the unseen plants of every form and colour, shedding their perfumes at the Cape, and along the south-west coast of Africa ; among which rises a plant, which, as it opens its leaves, and diffuses its fragrance in the night, we may call the "Nightingale Flower". In New Holland what vast multitudes are there even now, which the human eye has never seen !. How many in Japan and in China, how many in the Society and Philippine islands ; in those of Tinian and Juan

* A beautiful poem has been written on this thought by Bernard Barton.

Fernandez; among the Apalachian and Alleghany mountains; and, above all, among the glens and recesses of Mexico and Peru, with the Andes, rearing their gigantic peaks over their heads. How numerous these are, we may, in some degree, judge from the circumstance, that Dr. Clarke procured specimens of sixty new species of plants during his tour in Syria, Greece, and Egypt; that Professor Smith collected 250 new species in his voyage up the Congo; and but for the loss of Hooper's packages of seeds, plants, madrepores, and zoophytes, from the Tartarian coast, which were lost in the shipwreck of the *Alceste*, we should have had ample opportunity of considerably extending our knowledge of vegetable beauty. In the delicious recesses of the Taurida, and, indeed, throughout the whole Russian and Turkish empires, what mines of vegetable wealth are still in store for botanical research! In those countries, botany is scarcely known even in its rudiments. Spain, too, is almost as much unsearched, as it was in the days of Linnaeus^a. Camello's book on the plants of the Philippine Islands exhibits only a partial collection; and Plumier^b himself would wish to have spent a hundred years in America.

How many millions, too, are there at the bottom of the sea, forming shades to innumerable fishes, that never quit their native beds: all of which speak a language, far more emphatical, than the thunders of the Vatican. They have their mountains and valleys; their plains, recesses, and caves, in which to strike root; inhabitants, if not to wonder at their calyxes, petals, and corollas; at least to feed upon their redundancies; and to shelter their spawn. In the Red Sea and upon the coast of Patagonia, as well as in the vast bosom of the Atlantic, these plants are so high, that they rise from the bottom of the ocean to the top; and in some

^a Vid. Linn. *Biblioth. Botanica*, part vii. *Floristæ*, s. viii. *Hisp.* p. 96.

^b Vid. *Description des Plantes d'Amérique*: also, *Nova Plantarum Americanarum Genera*. Paris, 1703.

places they are so numerous, that they impede the progress of the largest ship.

CLASSIFICATION OF PLANTS, AND BOTANICAL MARRIAGES.

THE present names of botanical orders and classes^a are sufficiently explicit, as far as they extend : but they give no indication of the soil, to which the various plants are attached ; and none of their habits, fruits, or natures. Shrub is classed with root ; and tree with flower. Even the genus itself respects but little those general characteristics. Nor can the order of a plant always be fixed. In the garden of a cottager I have seen the flowers of the lady's-hood, some of which had three pistyls, some four, and one five ; all growing on the same stalk. Mistletoe flowers are often hermaphrodite ; but not always so. The winter cherry of Madeira, the love-apple of South America, and the egg plant of Africa, are classed in the same genus with the deadly nightshade ; the Spanish nut with the fleur-de-luce ; the cactus grandiflorus with the melon thistle : and the sloe with the laurel.

The moving plant has a motion almost animal ; and yet it is associated with the French honeysuckle, which has none. I am inclined, also, to the belief, that the petals of flowers and the leaves of plants are beings separate from the rest of the plant ; and that plants are of three genders. For walking, one day, on the banks of the Usk, I observed a comfrey^b, which, upon inspection, seems worthy of forming a new class. It has five stamens and one pistyl ; but between each stamen is a flat spiral stamen, without anthers. The water-horshound^c has two stamens ; and it is frequently found with two

^a Linnæus classed flowers by the stamen ; Tournefort by the corolla : he also divided flowers into families : radiated, flosculous, semiflosculous, rosaceous, papilionaceous, cruciform, tubular, lip-form, and lily-form. Linnæus asserted the necessity of an *artificial* system for practical use, and the study of *natural* orders for a philosophical knowledge of plants. "The great fault of the French school," says Sir E. Smith, "is the confounding these two distinct objects."

^b Symphytum.

^c Lycopus Europæus.

filaments beside the stamens, without anthers. It blossoms in July and August; is a hardy perennial; and belongs to the class and order of Diandria Monogynia. These can be neither male nor female: they are probably, therefore, neuters; bearing some analogy with the neuters of insects. Daisies, and other plants of the same class, have yellow tubular florets in the centre, which contain both males and females; but as the florets, composing the ray, have pistils only, we may associate them with unmarried women ^a.

Upon investigating the Cambridge botanical collection, containing about 11,500 species of plants, I found that in the first thirteen classes there were 918 genera; in all of which I observed, that there were only forty-nine, in which the marriages are equal; and that there were in those forty-nine not more than 227 species ^b.

This is a curious and highly remarkable result: inasmuch as it establishes the fact, that in vegetable societies the poly-

^a In some plants of the East are curious particularities. Several have male flowers, and hermaphrodite ones, on the same plant ^{*}; the *Ailanthus Excelsa* tree has male and hermaphrodite flowers also; but the calyx of the former, coral, nectary and stamens, are the same as in the latter; but there is no rudiment of a pistil: some have male and hermaphrodite flowers on different plants [†].

				Genera.	Species.
^b 1st Class	.	1 male and	1 female	20	59
2d	.	ditto and	2 ditto	2	4
3d	.	3 ditto and	3 ditto	10	13
4th	.	4 ditto and	4 ditto	7	32
5th	.	5 ditto and	5 ditto	8	99
10th	.	10 ditto and	10 ditto	1	5
11th	.	12 ditto and	12 ditto	1	15

49 227

A French Writer has remarked, that since the discovery of America the gardens in Great Britain have received 2,345 varieties of trees and plants from thence—and more than 1,700 from the Cape of Good Hope—besides a vast number received from China, the East Indies, New Holland, Japan, and different parts of Africa, Asia, and Europe—so that the list of plants now cultivated in England exceeds 12,000 varieties.

^{*} *Feronia Elephantum*, *Manisuris Myurus*, *Ornithrope Serrata*, *Ulmus Integrifolia*, *Diospyros*, and *Herculi Urens*.

[†] *Diospyros Melanoxylon*; and *Senecarius Anacardium*.

andrian law prevails more extensively and systematically, than the polygamous one does in the animal. And what is even still more remarkable, it will be seen by investigation, that out of the whole 11,500 species, there is not one hermaphrodite plant, in which the males exceed the females^a.

Roe deer live in distinct families, like patriarchs, with their children, and never intermix with strangers. In the whale^b tailed manati prevails the strict marriage law of one male to one female. The ursine, leonine, and other seals, associate in flocks, one male with eight, thirty, and sometimes fifty females. These, also, keep themselves in families; and will never associate with other flocks; not even with those in their own neighbourhood. Among wild horses, antelopes, and other quadrupeds, we find, also, one husband to many wives: but among bees and ants, one wife to many husbands. Vegetables, therefore, in respect to marriages, assimilate more with insects than with quadrupeds. In respect to numbers, vegetable organizations are even beyond the power of fluxions^b!

^a Linnæus supposes, that all plants rose from the conjunction and reproduction of not more than sixty different original vegetables. Dioecious plants are constantly producing hybrids. In America, Michaux^{*} saw some nut-trees, the leaves and blossoms of which appeared the same, and yet the nuts and shells were different:—he saw, also, others, in which the fruit were analogous; and yet the leaves and blossoms absolutely different. This proves that hybrids not only exist but propagate. Mule-birds, also, propagate; so also do the offspring of the wolf and the dog. “In vegetables,” says Dr. Sims, “the duration may be longer from their power of propagation by other means than by seeds; but the increase obtained by offsets, cuttings, or layers, when the fostering care of man ceases, will shortly perish.”

^b The following beautiful observations are from Turner’s “Sacred History of the World,” pp. 91, 92:—“The vegetable kingdom expands every where before us an immense portraiture of the Divine Mind in its contriving skill, profuse imagination, conceiving genius, and exquisite taste; as well as its interesting qualities of the most gracious benignity, and the most benevolent munificence. The various flowers we behold awaken these sentiments within us, and compel our reason to make these perceptions and this inference. They are the annual heralds and ever-returning pledges to us of his continuing beneficence, of his desire to please and to benefit us, and, therefore, of his parental and in-

^{*} Trav. to the West of the Alleghany Mountains, p. 19. 1802.

THE GARDEN OF EDEN.

"BUT Nature's engagements are engagements, which throw no gold into the purse; nor will they gain supporters for my escutcheon!" Thus says the man of the world. When we see a violet, hiding itself under a bramble; a heliotrope courting the rays of the sun; or a fuschia hanging its vermillion petals, with its winding-sheet of purple;—when we behold the bee, so tenacious of her mysteries, that from the first morning of the animal creation, she still preserves her secrets;—when we listen to the jug, the pause, and the warble of the nightingale;—when we behold the unexampled splendour of the diamond beetle, the majestic coquetry of the swan, or the graceful pride and modesty of the stag,—do we admire and wonder only? Or do we lift our thoughts to Heaven, and celebrate with silent admiration the omnipotent hand, that formed them? And shall mere men of the world ——— But why waste a single word upon them? The wonder is, that Nature should have stooped to form them.

Milton, alive to all the graces of the material world, finely describes the transports of our first parent, when newly created, at the sight of those beauties, which adorned the garden of Eden. Buffon has a similar description; and it constitutes one of the most eloquent passages of that celebrated naturalist. In Milton's fourth book nothing, in the

tellectual amiabilities. They come to us, together with the attendant seasons that nurse and evolve them, as the appointed assurances that the world we inhabit is yet to be preserved, and the present course of things to go on. The thunder, the pestilence, and the tempest, awe and humble us into dismaying recollections of His tremendous omnipotence and possible visitations, and of our total inability to resist or avert them: but the beauty and benefactions of His vegetable creations—the flowers and the fruits more especially—remind and assure us of His unforgetting care—of His condescending sympathy—of His paternal attentions—and of the same affectionate benignity, still actuating His mind, which must have influenced it to design and execute such lovely and beneficent productions that display the minutest thought, most elaborate compositions, and so much personal kindness."

language of description, can be more admirable, than the general picture of the scenery, which composed this terrestrial paradise. In another part, how elegantly does Adam exhort Eve to awake to the enjoyment of her flowers and shrubs :—

Awake! the morning shines, and the fresh field
Calls us : we lose the prime to mark how spring
Our tender plants ; how blows the citron grove ;
What drops the myrrh ; and what the balmy reed ;
How nature paints her colours ; how the bee
Sits on the bloom, extracting liquid sweet.

Not without probability has it been conjectured, that Milton, while writing this invitation, turned his mental eye to that passage, in the Song of Solomon, where the poet imagines his mistress to suppose her lover desiring her to arise and accompany him into the fields.

Another instance of the love of our first mother, for the products of Nature, is afforded us in that passage of the eighth book, where, perceiving the Angel and Adam about to enter into high and abstruse discourse, Eve is represented, as rising from her seat and going forth among her fruits and flowers. And when she learns, that she must quit that paradise, in which she has tasted so much happiness, how exquisitely beautiful and pathetic is her lamentation*!

The subject of paradise seems to have been a great favourite with painters. It adorns the ceiling of the church Giovanni e Paolo at Venice, by Palma-il-Giovine ; that of the Gl'Incurabili, by Maffei ; and the high altar of the church of Ognessanto, by Paul Veronese. Garofalo has a picture on the same subject at Ferrara ; Breughel at Rome ; Louis Caracchi at Bologna ; Giulio Procacino at Genoa ; and Jean Breughel at Paris^b. You, my Lelius, have yourself had an

* P. L. B. xi. 269.

^b One friend speaks highly of a paradise, in alto relievo, in the cathedral of Orvieto ; and another in equal terms of a picture by Juan de Joannez, representing the formation of Eve, during the sleep of Adam, in the church of St. Nicholas at Valencia.

opportunity of witnessing, how affecting is Raphael's picture of the expulsion from paradise; where Adam is represented with his hands covering his face, like the father of Iphigenia, in the master-piece of Timanthes.

The situation of Paradise has been variously stated. Origen, Jerome^a, and Philo Judæus^b, conceived it to have had no real existence. St. Ambrose^c took it in a mystical sense; while the Manichees, contrary to the opinion of Georgius^d, esteemed it synonymous with the earth. From the descriptions of Moses and Milton, it appears to have united the several characters of orchard, park, forest, and garden. Tertullian placed it under the Equinoctial; Postellus under the North Pole; and while some refer it to Susiana, and Arabia Petræa, others, with equal probability, place it in Persia, Syria, Tartary, Ethiopia, and China. Hardouin refers it to the Lake Genesareth; and Huet^e and Bochart to a spot between the separation and confluences of the Tigris and Euphrates^f.

A writer of South America, cited by Humboldt, recognises, in the climate of the Caraccas, and in the four torrents, near the Anauco, the Garden of Eden^g; while others, from the beauty of the country, endeavour to establish it in Armenia^h. But all inquiries respecting the site of Eden are useless! The general flood must have washed away all traces;

^a Dan. Damas. lib. ii. c. 21.

^b Lib. de Alleg. in Leg. i.

^c M. Lib. de Paradi. et in Epist. Sabin. 42.

^d In Hermo. cant. i. Tom. vii. cap. 21.

^e He supposes that the Fortunate Islands, the Gardens of the Hesperides, the Elysian Fields, and the Gardens of Adonis, were taken from the Garden of Eden.—Vid. De Situ Par. 121.

^f It may not be without its use to the theological student to enumerate a few more writers on the supposed site of Paradise. Eurnet will assist us. Ephrem Syrus: Moses Cepha: Tatian: James of Valencia: Procopius of Gaza: Beda: Strabus Fuldensis: Epiphanius: Severianus.

^g Jose de Oviedo. The climate is indeed exquisite. In the day the temperature is between 20° and 26°; in the night 16° and 18°.

^h Memoir of a Map of the Countries between the Black Sea and the Caspian, p. 45, fol.

confounded all waters ; and levelled all barriers^a. Venerable Bede says, however, that it was situated on a mountain, surrounded by sea ; and so high, that it touched the very circle of the moon ; and, therefore, that the flood never reached it.

PARADISE OF MAHOMET.

THE prince, who made gardens in imitation of paradise, is said in the East to have been struck with lightning on the day he attempted to enter them^b. Most nations have united to make the future abode of good spirits a garden ; a name, among the Persians and Assyrians^c, synonymous with Paradise. The Mahometans call the paradise, to which the faithful will be called, *Jannat le Naim*, “the garden of pleasure :” and *Jannat Aden*, “the garden of perpetual abode.”

The Gambodians believe, that there are twenty-seven heavens ; one above another ; to which good men are wafted according to their relative merits ; and in which they have beautiful women, and all manner of delicious food and liquors. Previous to the time of Mahomet, the Arabians imagined that the same events and passions, which governed them during their earthly existence, would accompany them in their future one. They believed, also, like “the untutored Indian,” that even their favourite animals would accompany them^d. They believe now in seven heavens. The first of

^a For descriptions, see the works of Justin Martyr, Basil, Isidore, Damascen, Bellarmin, and Avitus. Burnet justly observes :—“As we should think him a very unskilful pilot that sought a place in the new world, (America,) that really was in the old ; so they commit no less an error, that seek Paradise in the present earth, as now constituted, which could only belong to the former, and to the state of the first world.” *Theory of the Earth*, vol. i. p. 251.

^b Vid. *Lalla Rookh*, p. 57. 4to.

^c Vid. *Bris. de Regn. Pers.* lib. i. p. 10. Strabo mentions one in the Plain of Jericho, planted with aromatic shrubs, hence called *Balsamie Paradisus*. Lib. xvi. 763.

^d Millii. *Dissertat. de Moham.* i. 14. The Assamese also believe, that they will be attended in the other world by all those persons and animals, that are

fine silver ; the second of gold ; the third of precious stones ; the fourth of emeralds ; the fifth of crystals ; the sixth of a colour like fire ; the seventh a garden ; the soil of which is composed of flour of the finest quality, scented with musk and saffron : the stones consist of pearls, hyacinths, rubies, and other nameless gems : the trees are of gold, loaded with grapes, dates, citrons and pomegranates ; with a profusion of other fruits, far superior to those in beauty and flavour, never yet seen by mortal eye. The rivers flow with milk, wine, and honey ; and their banks are lined with beds of saffron.

This garden is fabled to be peopled with Houris, whose beauty surpasses the most exquisitely lovely of all captivating women, with whom the faithful, when the angel of death, (to pursue the Arabian allegory), has dissolved the union of the body and the soul^a, are to enjoy the most ecstatic raptures. Each good Mussulman is promised a vast number of servants ; dresses of superlative magnificence ; a tent of brilliancy ; a profusion of pearls and diamonds ; viands served in golden dishes ; and delicious, though not intoxicating, wines, sparkling in golden goblets ;—with seventy houris : uniting the grandeur of earth and Heaven^b with eternal enjoyment, in the society of their first parents. Of all the pleasures of this paradise, however, the most surpassing is believed to be that arising from the privilege^c of beholding the face of God^c, every morning and every evening.

interred with them. When a prince dies, therefore, they bury with him an elephant, six horses, twelve camels, and as many hounds ; his favourite wife, and many of his officers.

^a Hyde in Notis ad. Bobov. 19.

^b Tableau de l'Empire Othoman, par M. de M*** d'Ohson, 47. fol.

^c St. John promises the same to the Christians, vid. Rev. xxii. v. 4 ; also St. Matth. v. 8. St. Augustin says, that the angels of the Cœlum Empyrium enjoy the sight of God perpetually. In Epist. ad Dardanum, Ep. lvii.

THE PARADISE OF CHRISTIANS.

THE Christian creed, on the other hand, affords no definite idea of Heaven;—which some writers suppose is situate in some remote part of infinite space. Giving the fullest and most unbounded scope to the most excursive imagination, it leaves it resting in all the mystery of sublime obscurity. “Eye hath not seen,” says St. Paul, “nor ear heard, neither have entered into the mind of man, the things which God hath prepared for those that love him ^a.”—“They shall hunger no more,” as we read in the Apocalypse, “nor thirst any more; neither shall the sun light on them, nor any heat; for the Lamb shall feed them, and shall lead them into living waters; and God shall wipe away all tears from their eyes ^b.”

In this state of beatitude, free from every vicissitude of change, they shall associate, not only with an assemblage of all the wisest and best of every age and nation, but with a numerus host of seraphim, cherubim, thrones, dominions, principalities, powers, virtues, angels, and archangels, whose glory and whose ecstacy is continually evinced by hymns of praise, harmonizing in concert with innumerable harps ^c.

^a 1 Corinth. ch. ii. v. 9. Isaiah, ch. lxiv. v. 4.

^b Rev. vii. v. 16, 17; ii. v. 4; also Isaiah, xlix. v. 10; and xxv. v. 8. Psalms xxxvi. v. 8, 9; xvi. v. 2. Matth. xxv. v. 46. Rom. ii. v. 7. 1 Peter, i. v. 4. Dan. xii. v. 2. John, v. v. 24, 29. 1 Cor. xiii. v. 12.

^c Swedenborg fancied, that he was permitted to behold the interior of heaven. The account he gives of this celestial vision, is a little too sublunary; for he says, that he found men but little changed. They eat, drink, and marry. There are towns, cities, and villages; silver, gold, and every description of precious stone. The chief difference he observed, he says, is, that every thing seemed to exist in a greater state of perfection.

In the description of the Paradise of Füh, by the Chinese writers, it is said, that the inhabitants sprung from the Lotus: their bodies pure and fragrant; their persons well formed; and their countenances beautiful. They were believed to inhale odours; and to be surrounded by birds of paradise. In this region there were no women; they being turned into men immediately upon their arrival.

THE ELYSIAN FIELDS.

VIRGIL and Tibullus, conceiving that the enjoyments, which delight the good in this world, will constitute their principal happiness in the next, describe Elysium as a residence, worthy of those, who had died for their country; who were inventors of useful arts; who were inspired poets; who had led a life of innocence; or had conferred essential benefits on mankind. Delighting in those luxuriant gifts, in which Elysium abounded, they are represented, as deriving the highest enjoyments from reposing on flowery banks, and from wandering among shady groves.

These happy fields are variously situated^a by the poets^a. Lucian places them in the moon; some in the isle of Leuce, between the mouths of the Danube and Borysthenes; Virgil in Italy^b; some in the centre of the earth; and others in Andalusia, or Granada, in Spain. Lucretius^c describes the inhabitants as being free from care and vicissitude; living in a splendid diffusion of light; and, amid unclouded ether, enjoying the benefit of immortality. The paradise of Plato, on the other hand, was evidently borrowed from that of the Jews.

PARADISE OF THE AFGHAUNS, LAPLANDERS, &c.

THE Icelanders imagine, that on the summit of the Boula, a mountain which no one has hitherto ascended, there is a cavern, which opens to a paradise in perpetual verdure, delightfully shaded by trees, and abounding in large flocks of sheep^d.

The cave of Candahar is believed to present an analogous

^a Vid. Hor. lib. iii. ode 4. Tibull. lib. i. El. 3. v. 57. Claudian. de Raptu Proserp. Plutarch de Consol.

^b Æn. vi. 673.

^c Lib. iii. l. 18.

^d Voy. en Island, 168.

similitude^a. This cave the Afghauns esteem impenetrable, owing to the roar of winds, and the rushing of waters. They relate, however, that some hardy adventurers once penetrated it, and beheld a most enchanting garden, in the bowels of the earth; in which were every beautiful flower and perfume; all rendered more delightful by the sounds of music; so exquisite as, at once, to ravish and enchant the soul.

The Greenlanders imagine heaven to turn round a large rock; and happiness to consist in hunting from age to age^b. The Laplanders believe, that paradise is situate in the centre of the snows of Sweden; and that they will be accompanied thither by their favourite rein-deer. The Muscovyees place it among the islands of the Pacific. "Do you see those blue mountains," says Piomingo, "whose towering summits are mixed with the descending clouds?"—"I see them."—"Beyond those mountains there is a wide river; beyond that river there is a great country; on the other side of that country there is a world of water; in that water there are a thousand islands; the sun is gone among them. These islands are full of trees and streams of water; a thousand buffaloes, and ten thousand deer, graze on the hills, or ruminant in the valleys."—"When I die shall I become an inhabitant of those islands?"—"Love your friends; become a great warrior; and when you die, the great spirit will conduct you to the

^a Elphinst. Caubul, 222.

^b The Esquimaux have a familiar spirit, called *Pamioli*, a kind of Mercury among them, frequently invoked; they likewise mention a large bear, which they say inhabits the centre of the ice, and sometimes holds converse with them. They, however, believe in a future state, in which, as usual among savage nations, they imagine the senses will be completely amused. They believe that the soul passes through different abodes, first into a state similar to purgatory; that the good spirits pass through them, and find their state continually improving until they reach a spot *where the sun never sets*, and where, with plenty of water and a beautiful country by the side of lakes which never freeze, the deer roam in vast herds, and the seal and the walrus abound. Such is the perfection of bliss in the imagination of these poor creatures!"—*Guide to Knowledge*.

land of souls." Such is the belief of one of the tribes in North America.

The natives of the Friendly Islands believe, that good souls will be admitted into a region, which they call Booolootoo; where they will live to eternity. The Javanese, residing from the sea, imagine that paradise is open only to the rich. The inhabitants of the Pelew Islands^a suppose, that immoral men remain on the earth after death; but that good ones ascend into the sky, and become exceedingly beautiful.

PARADISE OF THE SINTOISTS, SIAMESE, TARTARS, AND TONQUINESE, &c.

THE heaven of the New Zealanders^b is called Taghinga Attua; and abounds in all the fanciful delights, the wildest imagination can conceive. The natives of Benin, on the coast of Africa, believe theirs^c to be situated in the middle of the Atlantic Ocean. The Sintoists of Japan imagine, that the soul is transmitted to sub-celestial fields, immediately lying beneath the thirty-three heavens, which are the native mansions of their gods. The Langoins of Laos assert, that the souls of good men assume a body of ethereal substance, clear and transparent as light; and that after enjoying the pleasures of sixteen successive heavens, they return to the earth, and once more take up their habitation in a human body. The Siamese believe, that souls transmigrate three or four times; after which they are permitted to enter the true paradise, (the Nireupan), in which they enjoy perpetual repose; and their delight is presumed to equal that of the gods.

The Mexicans conceived, that those who died of wounds or were drowned, went to a cool and delightful place; there to enjoy all manner of pleasures: those who died in battle, or in captivity, were wafted to the palace of the Sun, and led a

^a Keate's Account of the Pelew Islands, p. 354.

^b Nicholas, vol. i. p. 61.

life of endless delight. After an abode of four years, they animated clouds and birds of beautiful feather, and of sweet song ; having, at the same time, liberty to ascend to heaven or descend to earth, to suck sweet flowers, and warble enchanting songs.

The Ingrian Tartars imagine the dead to live in a subterranean world ; where they resume the same mode of life, they were accustomed to in this. The ancient Bramins imagined seven paradises, situated in seven seas, viz. of milk, curds, butter, salt, water, honey, and wine. The Essenes, according to Josephus, believed, that good spirits were wafted to regions beyond the ocean ; where there was neither hail, rain, snow, nor winter, nor excessive heats ; but a gentle wind breathing perpetually from the ocean.

The Tonquinese, who are said to equal the Chinese in the art of landscape, imagine their forests and mountains to be peopled with a peculiar kind of genii, who exercise an influence over the affairs of mankind. And in their ideas relative to a state of future happiness, they regard a delightful climate and an atmosphere, surcharged with odours, with a throne, profusely covered with garlands of flowers, as the summit of celestial felicity. Among the Arabs, a fine country, with abundance of shade, forms the principal object of their promised bliss ; Addison, therefore, in his allegory of *Mirza*, is faithful to the visions of that enthusiastic people. There is a tribe of America, too, who believe, that the souls of good men are wafted to a valley, abounding in guavas and other delicious fruits. The Celts called their heaven *Flath-Innis*, “ the island of the good and brave ;” while the Druids, as *Ammianus Marcellinus* informs us, believed, that the souls of good men are wafted, in progressive course, from planet to planet ; enjoying, at every successive change, a more sublime felicity, than in the last. The Negroes of the Gold Coast of Guinea ^a

^a Vid. *Bosman*, p. 131. Ed. 1721.

imagine, that they will be gently wafted down a river; when, if they have been good, they will arrive at a country, abounding in all kinds of pleasures:—if bad, they will be drowned, and lost in the river of oblivion.

THE HESPERIAN GARDENS—THE FORTUNATE ISLANDS.

EVERY one has heard of the Hesperian Gardens; though the country, in which they were situated, has never been accurately ascertained. While some have placed them at Larach in the kingdom of Fez, others have assigned Lixus^a or Susa^b, in Morocco^c; Zeres, in the province of Andalusia^d; Ethiopia; the Equinoctial^e; Scythia; India; the Balearic, and the Cape de Verd Islands; the Canaries; the Isles of Man and Anglesca^f; while Rudbecks was so enamoured of northern scenery, as to suppose them to have been situated in Sweden^g! Some at the mouth of the Niger^h; and others, among whom we may particularize Monsieur Bailly, place those gardens, as well as Indra, the fairy-land of the Persian poets, beyond the mouth of the Oby in the Frozen Seaⁱ!

————— Where towards the Pole it spreads;
Where piles of mountains rear their rugged heads;

^a In the island of Gezira, in the river Lixus, there was an altar, dedicated to Hercules; and many persons supposed, therefore, that the gardens of the Hesperides were situated there.

^b Virg. *Æn.* iv. 101.

^c Plin. N. H. xxi. c. 4.

^d Apollonius saw in a temple among the Gades of Spain the Twelve Labours of Hercules, with the Golden Olive of Pygmalion; the fruit of which seemed to grow out of an emerald.—Philostratus in Vit. Apol. v. c. 5.

^e ^e Salmasius.

^f Vid. *Fragmentum Historiæ Britannicæ*. Also D'Hancarville's *Researches on the Origin and Progress of the Arts in Greece*, vol. i. p. 289.

^g Vid. *Athlantica*, sive *Manheim*, vera Japheti posterorum sedes ac patria. For Extracts, vid. Bayle, *République des Lettres*. 'Pindar places the Hyperborean country on the banks of the Danube.—Pyth. Od. x. 'The Hyperboreans were supposed to have enjoyed every species of felicity; and the sun was said to rise and set only once a year.

^h *Exercitat.* in Solin. p. 656. ed. 1703.

ⁱ *Nova Zembla*.

Where valleys sigh, and lengthening echoes howl,
And winds on winds in endless tempests roll^a!

It is, however, most probable, that they were situated in the Cape de Verd Islands; and that the golden fruits, stolen by Hercules, were no other than oranges. To these islands Sertorius^b, whose aqueduct at Évora still attests the usefulness of Roman grandeur, formed a resolution of retiring, when weary of the perpetual wars, in which he was engaged; and thither he had actually retired, but for the treachery of his crew.

These gardens were, also, the FORTUNATE ISLANDS^c of the poets: of which Plutarch gives the following description. "They are two in number, separated only by a narrow channel; at the distance of ten thousand furlongs from the African coast. Rain seldom falls there; and when it does, it falls moderately; but they generally have soft breezes, which scatter such rich dews, that the soil is not only good for sowing and planting, but spontaneously produces the most excellent fruits; and those in such abundance, that the inhabitants have nothing more to do, than to indulge themselves in the enjoyment of ease. The air is always so pleasant and salubrious, that it is generally believed, even among the barbarians, that these are the Elysian Fields, which Homer^d has so beautifully described." To these favoured spots Horace, in a time of great public calamity, invited his countrymen to accompany him. "Let us go," said he, "in search of those happy fields, where the earth, untilled, yields annual fruit, and the vines flourish so abundantly: where honey flows from the trunk of the oak; and murmuring streams roll slowly down the mountains^e." Some poets have extended

^a Camoëns, (Mickle,) b. iii.

^b Fragmenta Sallustii, p. 153. ed. 1713.

^c They are made synonymous with the Elysian Fields by Olympiodorus, in his Commentary on Plato's Georgias.

^d Odyss. iv.—Plutarch. Tasso describes these islands, xv. st. 35.

^e Hor. Epod. lib. v. ep. xvi. l. 41.

the riches and beauties of these islands, by decking their shores with shells, corals, and pearls.

These islands (after all memory of them had been lost among the ruins of the Roman empire) were discovered by the Genoese. Don Lewis la Cerda, of Spain, soon after, requested Pope Clement to bestow them upon him^a. The pope, proud, as it is said, of an opportunity of giving away a kingdom, consented; and crowned him with much ceremony at Avignon. Lewis, who was the eldest son of Alphonso, king of Castile, thus obtained the title of "Prince of the Fortunate Islands." When the news of this transaction reached England, says Petrarch, the people, thinking the name of fortunate belonged only to themselves, were highly displeased and alarmed, that his holiness should have presumed to give them away!

THE ATLANTIS OF PLATO.

THESE islands have been supposed to be the fragments of ATLANTIS, which Plato^b represents, as being as large as Syria and Asia Minor; and which, in the splendour of its architecture, the richness of its metals, the beauty of its landscapes, the bloom of its flowers, above all, in the excellence of its sciences and arts, surpassed every country of the ancient world^c. But it is more probable, perhaps, that the Atlantis refers to the American continent.

Ælian^d mentions a new country of immense extent; Seneca^e alludes to it^f; and Diodorus^g relates, that when it was first

^a Galvano's Hist. Mar. Disc. p. 25.

^b In his Timæus, and Atlantis, which is a sequel to the former.

^c Pausan. vii.

^d Ælian says, that Silenus told Midas, that Europe, Africa, and Asia, were islands; that there was but one continent; and that lay beyond the sea.—Lib. iii. 18.

^e Medea, v. 374.

^f There is a curious passage in the Epistle of Clement, Bishop of Rome, to the Corinthians, mentioned by Eusebius and Clemens Alexandrinus. It is to this effect:—"The ocean, unpassable to mankind, and the worlds that are beyond it, are governed by the same commands of their great Master."

^g Perhaps these islands may relate to the three islands on the coast of Arabia

discovered by the Carthaginians, they made a law that no one should settle in it on pain of death^a. And while Lucretius speaks of countries beyond the Atlantic Ocean, Claudian inquires—

Quid numerem gentes, Atlanteosque recessus
Oceani?

These allusions may, however, relate to the islands near Mount Teneriffe; particularly since, in the *Periplus of Hanno*, we are told, that when the Carthaginians were sailing on the western coast of Africa, they saw an immense mountain, whose head was lost in clouds; and out of the summit of which flames burst forth, at intervals, illuminating the sea to a great distance; and which volcano Hanno's interpreters called "the Chariot of the Gods."

The existence of Atlantis seems to have been firmly believed by many of the best ancient writers. Plato heard of it from Socrates, Socrates from Critias, Critias from his grandfather, his grandfather from Solon, and Solon from the Egyptian priests. Proclus, in reference to this, relates, that Marcellus^b, in his history of Ethiopia, often mentioned seven islands in the Atlantic; the inhabitants of which preserved a tradition, that there was once an island, much larger than either of the seven, which governed all the rest. It is possible that these accounts may refer to Cuba, Jamaica, Hispaniola, and South America, which might have been taken for one large island^c.

Felix, called Panchæa; yielding myrrh and frankincense, and abounding in every natural beauty.—Vid. Diodorus, v. 42.

^a Vid. also Plin. Nat. Hist. ii. c. 90.

^b Marcel. in *Æthiopic. apud Proclum*, lib. i.

^c Aristotle has a very curious passage in his *Dissertation on the World*, addressed to Alexander. "The habitable part of the globe is generally divided into islands and continents, from an ignorance that the whole earth is but one island, surrounded by what is called the Atlantic Sea: and it is probable, that there are many other islands, very remote from, and in an opposite direction to this, some of which are greater, but others less, than our habitable part of the earth; all of which, except this, are invisible to us." Some have imagined

Whitehurst believes it to have stretched, from Ireland and the Azores, to the continent of America; and Buffon believed, that all the islands of the submerged continent are the summits of its mountains. In respect to the Fortunate Islands, it may be again observed, that the accounts, carried to Carthage by the discoverers, were so imposing, and such great numbers desired to emigrate thither, that the senate enacted a law, prohibiting any one from landing upon them on pain of death. These islands are not to be confounded with that near Cadiz, called Aphrodisias ^a, planted with gardens, well inhabited, and not now in existence: but two islands, 10,000 ^b stadia from the African continent, of which Sebosus ^c wrote a confused account, and called Hesperides. Sertorius named them the Atlantic Islands; Plutarch, the Fortunate Islands; Juba, Purpuraria; Ptolemy, Aprosites, and Junonia, Autolola; and Gosselin ^d, Fortaventura and Lancerota ^e. They were said to have abounded in every species of fruit, in large quantities of honey, and in a vast multitude of singing birds. Atlantis was believed to have disappeared in one night, having been swallowed by the sea during an earthquake ^f.

Whether this celebrated island may be classed with More's Utopia and Harrington's Oceana, it is, and perhaps ever will be, impossible to determine. But what gives great colour to

that the isles in the Tyrrhenian Sea are remains of it.—Vid. De Ville de Siles, *Hist. Primitive World*, vi. 159. Sonnini seems disposed to place this large island in the Archipelago. Vid. *Trav. in Greece and Turkey*, vol. ii. 224.

^a Plin. *Nat. Hist.* iv. c. 22.

^b Plutarch.

^c Plin. *vi* c. 36, 7.

^d *Des Traditions sur les Iles de l'Océan Atlantique.*—Gosselin, *Réch. sur la Géog. des Anciens*, t. i. p. 156.—Vid. also Bory de St. Vincent.

^e Ptolemy says there were six. Plutarch and Sebosus number only two. Heeren of Germany believes they were Porto Santo and Madeira.

^f Beatson imagines it probable, that the islands of Ascension, Saxenburg, Gough, Tristan d'Acunha, and St. Helena, are remains of the Atlantis. The intervals between these islands comprise a space of more than 1800 miles in length, and 500 in breadth.

the probability of its former existence is the remarkable fact of there being in the Atlantic, between the parallels of eighteen and thirty-three degrees of north latitude, bushes of a marine plant, extending at intervals over a space of water not less than from 55 to 60,000 square leagues: sometimes appearing like inundated meadows; and some of them rising like heaths, furzo, and bushes. When Columbus first beheld them, both he and his crew were struck with astonishment and terror. This phenomenon is called the Sea of Sargosso, or the Grassy Sea*. Among the bushes are frequently caught sea hares, the American frog-fish, and slime containing eggs of crabs, and various insects. Where seaweeds grow, the depth of water is comparatively shallow; in many parts of this Grassy Sea, however, it is deeper than was ever sounded. But this applies only to parts, and probably where the tufts float. It is not impossible, therefore, that this green sea may have been once green land.

DISCOVERY OF THE SEXUAL PROPERTIES OF PLANTS.

ANAXAGORAS and Empedocles, Cardan and Spallanzani, were of opinion, that, in common with insects and quadrupeds, trees and flowers had feelings, affections, and passions: upon the principle, that life without sensation^b is an anomaly. Hence Virgil, in many a beautiful passage, animates vegetables with hope, fear, hatred, and affection. Darwin has pursued the idea in his *Loves of the Plants*, and in

* *Fucus natans*.—Scylas says, that the Carthaginians found the sea unnavigable beyond Cerne, placed three degrees south of the Canaries, because seaweeds impeded their progress. Hanno, when sailing along the western coast of Africa, observed that a remarkable silence prevailed upon the land during the day; but that in the night were seen a multitude of fires; and sounds were heard as proceeding from a great number of musical instruments.

^b The plants of the greatest apparent sensibility are the *Mimosa*, *sensitiva* and *pudica*: *Hedysarum gyrans*; *Oxalis sensitiva*; *Smithia sensitiva*.

his Temple of Nature^a. This opinion is sanctioned by the discovery of their sexual properties: a discovery almost universally attributed to Linnæus: but we learn from Herodotus^b that the Babylonians perfectly understood the sexual properties of plants; and though not adopted by them, sufficient proofs may be drawn from the writings of Aristotle^c, Theophrastus^d, and Pliny^e, to confirm us in the belief, that

^a He gives them, also, the organs of sense, a sensorium, dreams and ideas. —The seminal vessels of the richly scented *Nymphaea nelumbo* are more evident, and its germ more magnified in the seed, than in any other plant. For this reason it is probably held sacred in Thibet, and many other countries of the East. From some experiments, lately made by Mrs. Ibbetson, it would seem, that the root is the laboratory of the plant; that the embryo of the seed is formed in the radicle; but that it does not join the seed, till it enters the seed-vessel for that purpose: that the flower-bud is formed in the root; and the leaf-bud in the bark. And that the canal medullaire (line of life) is on each side the pith; proceeding from the centre to the circumference, preceded by the gastric juice. This physiological exposition evidently exhibits a striking resemblance to animal life.

^b Clio, cxiii. On the sexual properties of palm-trees—vid. Kæmpfer's *Amoenitates Exoticæ*. ^c Arist. de Plant. lib. i. c. 2, 6.

^d Theophrast. Hist. Plant. lib. iii. c. 9.—ii. c. 9. Lib. vi. c. 2.

^e Pliny says, that plants have a natural instinct for generation: he calls the farina a subtle powder.—Nat. Hist. xiii. c. 7. Alpini, who died in 1617, settled the fact in regard to the generation of plants, by his observations on the palm tree.—Vid. Alpin. de Plantis Egypti, p. 10. Venice, 1592, 4to: Julius Pontanus says, there was a female palm in the forest of Otranto, which had no fruit till it grew higher than all the other trees, and by that means was enabled to receive the pollen of a male palm, which grew at Brindisi, fifteen leagues off. Swan, in his *Speculum Mundi*, published 1635, speaks familiarly of the male and female palm. The secret was also known to Mexico and Du Verdier.—Vid. *Treasure of Ancient and Moderne times*, book iv. c. 5. p. 217.

For a history of this tree, the most interesting subject in vegetable economy, see Abbé Raynal's *Hist. of the East and West Indian Settlements*, vol. i. p. 140: and Mylius' Letter to Dr. Watson, *Phil. Trans.* vol. xlvii.

Camphor has a progressive rotatory motion upon water; so, also, has the bark of aromatic plants. Brugnatelli first observed the latter, and Romieu the former. Spirits of wine increase the irritability of the pollen of plants, particularly observable in that of the *Cactus flagelliformis*. The probable causes of the mechanical motions of the Tremella which disposed Adamson and Corti to rank that byssus in an intermediate class, between plants and animals, are suggested by Venturi of Modena. Vid. *Annales de Chimie*, xxi. 262, and Nicholson's *Journal*, vol. i. 208. On the fructification of plants, consult Graberg's

it was not unknown to many of the Grecian naturalists:— While the works of Alpini, Jungius^a, and Burekhardt^b, Erasmus^c, Millington, Grew, Moreland, Bradley, Camerarius, Blair, Geoffry, Vaillant, Ray, and Jussieu, evidently demonstrate, that they believed in its truth, many years before its adoption by Linnæus^d. If, however, that celebrated naturalist had not the honour of the first discovery, he had yet the merit of reducing the theory into a practical system^e.

ANCIENT DISCOVERIES IN NATURAL PHILOSOPHY.

THE influence of the tides was not entirely unknown to ancient philosophers. Virgil was not ignorant of the sleep of plants, nor of the circulation of their juices; while ancient physicians^f, and perhaps Solomon^g, acknowledged the circulating paper, "*Fundamentum Fructificationis*," *Amoenitates Academicæ*, vi. art. 116. On the perceptive powers of vegetables, see Percival's observations, in the Proceedings of the Philosophical Society of Manchester, 1784; Dr. Watson's Chemical Essays, vol. v.: and for observations on the irritability of vegetables, see Philosophical Transact. vol. lxxviii. Marcet's experiments on the action of poisons clearly proved that vegetables possess a nervous system, and therefore that they are susceptible both of pleasure and pain. Locke, however, denies sensation not only to plants but to animals.^h B. ii. c. 9.

^a Jungii *Opuscula botanico-physica*, &c. Apud Fagel. et Veget.

^b Ep. ad G. G. Leibnitzium, 1702.

^c Erasmus, in an age when science was held in little esteem, and scholastic pedantry in high honour, conceived, from several passages in Herodotus, Virgil and Plutarch, that plants had sensation. For this opinion he was contemptuously ridiculed by the elder Scaliger: a man, who, with all his Greek, was ignorant in the midst of a great knowledge of words; and arrogant, in defiance of his own lessons of humility.

^d Linnæus determined, first, the respective classes and orders by their stamens and pistils; then their genera by comparing the parts of fructification, with the generic characters of the orders; and their species by examining the specific definitions of the Genus.

^e The sexual properties of plants have been some time known in China. "All animate and inanimate Nature," says Choo-foo-toze, "may be distinguished into masculine and feminine. There is, for instance, female hemp, and male and female bamboo." ^f Plat. in *Timæo*.

^g Vid. Ecclesiast. ch. xii. That Plato understood its circulation is evident from a passage in *Timæo*; that Aristotle knew it is also proved by a passage in Aulus Gellius.—L. xix. c. 6. Servetus went near it in his work, "*De Restitu.*"

lation of blood in animals^a. The causes of eclipses^b were known to Thales, Aristotle, Pythagoras, Dion, Pericles, Sulpitius^c, Cassiodorus^d, and the Ethiopians^e. And we are assured by Macrobius, that a regular series had been observed in Egypt, 1,200 years before the birth of Alexander. The obligations of Copernicus to Pythagoras are universally known: Philolaus and Statius^f taught the diurnal motion of the earth: Anacreon^g and Proclus^h knew that the moon received her light from the sun: Meton invented the lunar cycle: Xenophanes, Democritus, Anaxagoras,

tione Christianismi." He says the blood flows through the *lungs*. Solomon believed, also, that the earth is eternal; (i. v. 4.) and that the wind revolved in periodical circuits (Eccles. ch. vi.) In Clement's Epistle to the Corinthians there is a remarkable passage:—"The several quarters of the winds fulfill their works in their seasons, without offending one another."

^a A *movement* of the blood is observed in insects; but, I believe, nothing that can be construed into a *circulation*. Cæsalpinus describes the uses of the valves, and circulation of the blood through the heart; but the cause of that circulation may, perhaps, be left to the explanation of Dr. Barry, who, in a paper read before the Academy of Sciences at Paris, endeavoured to prove, that the blood in the veins is moved towards the heart during the act of expiration, and that all the facts, known in respect to this motion, may be explained by considering it as the effect of atmospheric pressure.

^b Plutarch says, that the common people, in the time of Nicias, knew well how to account for an eclipse of the sun; but the cause of an eclipse of the moon was beyond their comprehension.—In vit. Nicias.

^c Plin. ii. c. 13. Jamblich. in vit. Pythag. c. vi.

^d Eclipsis solis est, quotiens in luna tricesima ipsa luna nobis apparet, et per ipsam nobis sol obscuratur. Eclipsis lunæ est, quotiens in umbram terræ luna incurrit.—CASSIODORUS; *De Astronomia, Opera*, 579, ed. 1656.

^e Lucian.

^f Theb. viii.

^g The black earth drinks the falling rain;

Trees drink the moisten'd earth again;

Ocean drinks the mountain gales;

Ocean's self the sun inhales;

And the sun's bright rays as soon

Are swallow'd by the thirsty moon.

All nature drinks;—if I would sip,

Why dash the nectar from my lip?

Moore's Anacreon.

Catullus says of Conon, that he not only knew the causes of eclipses of the sun, but why stars are sometimes lost, and why the moon sometimes disappears in her course.—*De Coma Ber.* 64. v. 6.

^h Procl. on Hesiod. 174.

Plato^a, and Lucretius^b, taught a plurality of worlds; and that the spots on the moon's disc were the shadows of high mountains: while Anaxagoras ascertained the causes of thunder and lightning^c. The rotundity of the globe was known to Virgil^d; and that the fixed stars are suns, shining to other systems, was not only known to Manilius, but described by Lucretius. Sesostris is supposed to have invented geographical charts: Cyrus invented posts: and a king of Persia invented a plan, by which he could hear from one end of his empire, by signals and torches in the course of a day^e. Chiron invented the sphere^f; Anaximander globes; and Eratosthenes the armillary sphere. Berosus taught the art of dialling; Diophantes algebra; and Menechmus conic sections. The Greeks assure us, that geometry took its rise in Egypt: but Josephus insists, that the Egyptians received it from the Hebrews. Indeed it would have been impossible to have built any one of the towers, temples, or cities, which the Chaldeans are said to have built, without a knowledge of this art. Aristarchus and Nicetas of Syracuse taught the movement of the earth through the circle of the zodiac; and Dionysius of Alexandria, discovered that period of the solar year, afterwards introduced to the Roman calendar by Julius Cæsar.

^a In Timæo.

^b Lib. ii.

^c Cæsar, Pliny, and Seneca, describe fires on the spears of soldiers; phenomena, frequently seen in warm countries. Camdens (book v.) describes them, as appearing on the spindles of the masts of Gama's ships; and thence takes occasion to celebrate the wonders of Nature; and to inculcate the advantage of studying her laws. These phenomena are called St. Helme's Fires by the Spaniards; and Fires of St. Peter and St. Nicholas by the Italians. Ctesias relates, that he witnessed the experiment of iron, concealed in the ground, averting the consequences of storms.

^d Georg. i. l. 242.

^e Vjd. Arist. The Chinese have long enjoyed the advantage of being informed of whatever happens in the remotest parts by means of signals, placed on the turrets of the post-houses. The telegraph of modern times was first suggested by Mons. Amontous of Paris.

^f Briant's Analysis, vol. ii. p. 482—4.

Memnon, the Egyptian, first traced the sounds of the human voice to those simple elements, by which the whole circle of knowledge might be imprinted. He invented letters ^a in the year before Christ 1822 ; and a Phenician carried them into Greece in 1493.

The properties of magnetical substances, too, were not entirely unknown^b. Pliny, in writing of them, burst into expressions of admiration and wonder^c. Magnes, the shepherd, first discovered the property of attraction by the iron of his crook ; and Diodorus relates, that Abaris, the Hyperborean, was conveyed to Greece, over mountains, rivers and seas, on an enchanted arrow. It is something more than probable, that this enchanted instrument was a magnet, pointed like an arrow. In such case, Abaris must have been acquainted with its polarity, as well as with its power of attraction^d. It is not a little remarkable, too, that the courses of ships, winds, &c., are still denoted on our maps and globes, by flying arrows. That the magnet was known to the Persians, Hyde gives some probable reasons to suspect^e ; and

^a The invention of letters is attributed to Enoch by Eupolemus : to Noah by Cyprian ; to Hermes by Sanchoniatho ; to Moses by Artabanus ; to Abraham by Philo ; and to Cadmus by Plato.

^b Bacchus, the Indian Rama, is said to have used the loadstone^d for the purpose of navigation ; and to him, probably, the Chinese might have been indebted for their first knowledge of the magnet. Hewart, of Bavaria insists, that the loadstone was worshipped as a god by the Egyptians.—Vid. his *Admiranda Ethica Theologia Mystica*, &c.

^c Nat. Hist. xxxvi. c. 16. In xxxvii. c. 4. he says, that if an adamant be placed near a magnet it will not allow it to attract iron. That he had no very inaccurate idea of the supposed cause of the rise and fall of the tides is evident from Lib. ii. c. 97.

^d Abaris came to Athens, holding a bow in his hand, with a quiver hanging on his shoulders. His body was wrapt, girt about the loins with a gilded belt, with trousers reaching from his waist to the soles of his feet. He was affable and pleasant in conversation ; quick in despatching great affairs ; secret and industrious ; quick-sighted in present exigencies ; in preventing future dangers circumspect ; a searcher after wisdom ; desirous of friendship ; trusting little to fortune ; and, having every thing, trusted to his fortune.—*Himerius*.

^e De Religione Veterum Persarum, p. 189.

that it was used in China, long before it was in Europe, is almost certain; notwithstanding the assertions of Niebuhr and Sir William Jones. Stukely is, however, I should imagine, in error, when he supposes, that Abury Temple, and the solar one at Stonehenge, were fixed in their mathematical situations, in respect to the cardinal points, by a magnetic compass.

The gravity of air and its elasticity were familiar to Aristotle; and atmospherical refraction to Seneca; Pherecydes foretold an earthquake from drinking of the waters; and the microscope was known in the time of Augustus. Hostius invented a mirror which made a man's finger as large as his arm; and that glass was known to the Romans is now proved by that material having been found among the ruins of Pompeii and Herculaneum; of which a collection is now to be seen in the Studiù at Naples.

Empedocles, Cicero, and Plutarch^a, had some idea of attraction^b. Plutarch frequently speaks, too, of the infinite divisibility of matter^c; and some have supposed^d, that even the Newtonian system of fluidity and centrifugal force was not unknown to the Egyptians.

SCIENTIFIC OBLIGATIONS.

IF, in later ages, the moderns are obliged to Arabia for arithmetic and algebra, and to the Moors for astronomy and geography; they are indebted entirely to ancient Greece for every species of elegant literature. For in the Latin poetical writers, we find scarcely one single original thought. To the ancients, too, how much are we indebted for the useful arts! Arachne invented the distaff; Pamphyla the art of using cot-

^a Plutarch describes the theory of gravity even, with minuteness; but not in reference to astronomy.

^b *De Natur. Deor.* ii. 45.—Shakspeare, too, uses it in Newton's sense. *Timon of Athens*, act iv. sc. 3.

^c Notwithstanding the authority of Dalton, I must believe in the infinite divisibility of matter, because every thing, that exists, must have an *upper* and an *under* side.

^d Whitehurst's *Enquiry*, p. 18.

ton; a Phrygian lady needle-work; and Praxiteles looking-glasses. The Tyrians discovered scarlet and purple dyes; and the Sidonian ladies first practised embroidery. Moschus invented weights and measures; and to perpetuate the memory of which the Greeks dedicated the celestial sign, *Libra*. Prometheus first taught the art of striking fire from flints and steel; an Egyptian made the first lamp; as our Alfred did the first lantern^a; Anacharsis the first pair of bellows; Pseusippus the first cask; a Spaniard the first sieve; a Scythian the first anchor; and Erichonius chariots, and harness for horses. Homer speaks of gimblets and planes, axes with a double edge, a level and a rule; but he never alludes to a saw, a compass, or a square. Archytas invented the screw and pulley; Perdix, the saw; Dædalus the axe, the whimble, and the wedge; his grandson the lathe; and Anacharsis the potter's wheel. Ctesibus invented the pump, a water-clock, and other hydraulic instruments; and Nicias discovered the art of fulling. Rhœus and Theodorus of Samos invented the forging of iron statues, and of casting copper ones. Cybele, the daughter of Menos, king of Phrygia, invented the tabor, the cymbal, and the flageolet; and Castor and Pollux, reducing motion to a science, gave rise to the art of dancing: while Gargaris, king of the Curetes, first taught the method of taking honey from bees. Aristæus^b discovered the art of expressing oil, and making cheese; an art, which was long unknown to the Germans^c, though they used milk and whey, curds and butter.

The list of our obligations might be considerably extended. But though we are indebted to the ancients for many important hints, the moderns have, assuredly, been far more successful in the study of Nature; and the exercise of the useful arts. There is no necessity to allude to the ancients having no linen for shirts; no wind-mills, or water-mills; no

^a Stanley's Hist. of Churches, 103.

^b Harmer, v. i. and iii.

^c Plin. xi. s. 96.

spectacles; and, no moveable types for printing^a: it is sufficient to observe, that, if we except the art of painting, sculpture, poetry, and music, we are as far beyond them in every species of knowledge, as the French are beyond the Hungarians, Spaniards, and Portuguese.

In fact, the moderns excel the ancients in all the sciences; in most of the arts; in government; in commerce; in manners; and in facility of intercourse: but they have, perhaps, less mental and bodily vigour; less simplicity; and less admiration and enthusiasm for genius^b.

• LOVE OF GARDENS, RESUMED.

THE art of gardening was known to the Carthaginians, who were exceedingly attached to flowers. But the Greeks had little taste for flowers, except as sensual excitements. They seldom imported plants, and took but little pains to improve their indigenous botany. That medicinal plants, however, were cultivated by the ladies of Greece, is made probable by what Homer says^c in regard to Agamede.

• The Britons were ignorant of this luxury till it was taught them by the Romans. In the time of Agricola^d, however, they had made great progress; and had reared several species of flowers and fruits; having found their soil sufficiently rich and various, for almost every European fruit, except the vine and the olive. The Dutch were late in deriving profit or

^a It is curious, that as the Romans imprinted their names on their sheep and cattle with a brand *, they should not have adopted it in respect to paper. The art of engraving was known to the Egyptians, Jews, and Greeks; and that the Romans excelled in that art is evident from many of their gems.

^b Al-Gazel wrote of the studies and inventions of the Arabians; and Al-Assaker of the first inventors of the arts. But the world has sustained a great loss in not having the work on Inventions, written by the grandson of Simonides.

^c Odyss. 877.

^d Tacit. in Vit. Agricol. c. 12.

pleasure from this pursuit. The taste, once imbibed, however, soon became so captivating, that they named many of their flowers after distinguished statesmen; while one single *Semper Augustus* sold for 4,600 florins, a new carriage, and a beautiful pair of horses and harness; and another for 13,000 florins. Even so lately as the other day (1835), the bulb of a new tulip, called "The Citadel of Antwerp," was sold to M. Vandernineck, of Amsterdam, for 640*l.*! Of the various sorts of tulips and gilliflowers, more than two hundred have derived their names from eminent men and beautiful women. The history of the Tulipomania, indeed, furnishes one of the most amusing articles in the history of human folly;—450 guineas having been offered, in 1771, for a hyacinth, and refused!^a The Chinese, too, are accustomed to give large prices for the montan; hence that flower is not unfrequently called the paleangkin, a word signifying "an hundred ounces of gold."

Your friend Agricola one day took me to see his tulip-beds: and splendid specimens did they exhibit of Nature's power of colouring. "The tulip," said I, "is, assuredly, a magnificent flower; and yet I cannot associate it with any greatness among men."—"Florists, however, think otherwise," returned Agricola, "and have, in consequence, valued various sorts after the most celebrated princes, generals, and beautiful women of all ages^b. I have named one myself. It has the colour of a rose; and here it is." Saying this, he led us to that part of the bed in which it grew. "And what is its name?" said I. "It is very beautiful."—"The *Queen of Prussia*."—"And what induced you to give it that name?"—

^a In 1814 the Emperor of Austria gave 5,000 francs (208*l.* 6*s.*) for one plant of the *Cycas circinalis*, a species of evergreen palm.

^b In confirmation of this, the reader may consult *Traite Compendieux, &c. des Tulippes*. Paris, 1617. (2.) *La Connoissance et Culture parfaite des Tulippes rares*. Paris, 1587. (3.) *Traite des Tulippes*. Paris, 1578. This last is valuable from its containing the names of the several sorts, and their distinction of colours. For works giving an account of the Tulipomania, see the list, quoted by Beckmann, in his *History of Inventions*, vol. i. p. 41.

“ Her beauty and excellence : and I christened it, one evening, after reading the following anecdote : — The treaty of Tilsit having been signed, the king and queen and Napoleon still remained in that town ; when Napoleon presented her Majesty with a remarkably fine rose. The queen drew back a little ; and then stretched out her hand, saying, ‘ *With Magdeburgh ?* ’ — ‘ *Your Majesty will be pleased to observe,* ’ answered ‘ Napoleon, ‘ *that it is I who offer, and that your Majesty has only the task of accepting.* ’ The barbarian ! I only lament that the poor, unfortunate queen did not live to witness the result of the conflagration of Moscow, the snows of Poland, the battle of Leipsic, and the close of the melo-drame in the island of St. Helena.”

GARDENS OF PERSIA, ETC.

THE gardens of Persia are said to vie in beauty and lux-
uriance with any in the universe ; and to them the Persians devote their principal attention ; hence when Mirza Abul Has-
san was ambassador to the British court, one of his greatest
satisfactions arose from occasionally walking, unattended, in
Kensington gardens.

The Assamese are said to have a decided taste for planting :
while the Japanese ^a and the resident Tartars of the Crimea
derive their principal sustenance and amusement from their
gardens. Those of Fez, in the empire of Morocco, have
summer-houses in them ^b. In these they may be said to live,
from the beginning of April to the latter end of September.

* The Indians of Mexico, in the time of Cortez, were passion-
ately fond of flowers ; and the gardens, which that com-
mander found at Huaxtepec, were so extensive and beautiful,
as he informed Charles V., that they surpassed every thing
of the kind he had seen in Europe : while an ambassador, to

^a Golownin's Narrative of his Captivity in Japan, vol. i. p. 282.

^b Vid. *Treasure of Ancient and Moderne Times*, booke vi. c. 1. p. 521.

the court of Montezuma, could present no offering, which would be more highly esteemed, than a bouquet; and so partial are the ladies of Lima to flowers, that nearly eight hundred pounds worth are sold in the great square, upon an average, every day.

If a CINGALESE possess a garden, he wants but little more. Two jack-trees, a palm-tree or two, and six or eight cocoas, furnish him with enough to make him content; and his chief enjoyment is to recline under their shade. "Of the jack-tree," says Thunberg, "may be prepared no less than fifteen different dishes." The peasantry of JAVA have, in many districts, gardens attached to their cottages; which are exempt from contributions of every kind. In the regency of Kedu, they are so extensive, as to constitute one-tenth of the district. These gardens the cotters plant, not only with vegetables, but fruit; and no small delight do they experience in sitting under the shade, with their families around them. Some of these cottages are so luxuriantly embowered with foliage of evergreens, that they cannot be seen, till a traveller stands at the very door. And so beautiful do these groups make the country, that an elegant, as well as an enlightened, governor, of that country asserts, that the clumps, which diversify the most skilfully arranged park, can bear no comparison with them in picturesque effect. During the Dutch occupation of this island, most of the vegetables and fruits sold, in the "land of friends,"—the vegetable market of Batavia,—were reared by manumitted slaves; who, upon receiving their freedom, were accustomed to hire a small quantity of land from their former masters. In consequence of which, Batavia was supplied more plentifully with fruits than any city in Europe.

FLOATING ISLANDS.

ACCORDING to Herodotus and Valerius Flaccus, the Cyanean Islands once floated. Apollonius Rhodius also alludes to this circumstance, or rather fable.

When hence your destin'd voyage you pursue,
Two rocks will rise, tremendous to the view,
Just in the entrance of the watery waste,
Which never mortal yet in safety past.
Not firmly fix'd, for oft, with hideous shock,
Adverse they meet, and rock encounters rock.
The boiling billows dash their airy brow,
Loud thundering round the ragged shore below.

Floating gardens, those miniature resemblances of the Isle of Delos, are very common in New Spain. Of these there are two kinds. Those, that glide upon the water, at the caprice of the winds; and those which are attached to the shore. The principal flowers and roots, consumed in the city of Mexico, are raised in these small gardens. It is a most interesting spectacle, as we learn from the Baron de Humboldt, and the Abbé Clavigero, every morning, at sun-rise, to see the provisions brought in by Indians in boats, descending the canals of Chalco and Istacalco. In them are cultivated beans, artichokes, and cauliflowers; while the edges are ornamented with rose bushes. The promenade in boats, around these little islands, is represented as being the most agreeable in the environs of Mexico. When the proprietor of one of these floating gardens finds that he has a disagreeable neighbour, he unties the chain that fixes his little property to the shore; and with his hut, and his tree growing in the middle, floats wherever he pleases.

In China they are formed on the surface of canals and rivers; and at Canton alone, more than 40,000 persons live in boats, floating on the Tigris*. In describing these wan-

* They are also common in Siam. Vid. Finlayson's Mission, p. 166. In

dering gardens, and their proprietors, the mind naturally recurs to the history and the habits of the grey squirrel. This animal abounds in North America, and is very numerous in Lapland. When bodies of them come to a lake, they search for a piece of pine-bark; drag it to the water; get upon it; elevate their brushes for sails, and land wherever the winds direct them.

Isle gardens are not unfrequently seen in other countries and climates. Herodotus mentions one in Egypt, called Chemmis^a; and the Greeks believed that the Cyclades had once been all floating islands^b. In the lake Cutilia there was one, the appearance of which the Romans ascribed to a miracle. This is now lost in beds of weeds. Pliny also mentions two floating islands, in the Lake Bolsena; which sometimes formed themselves into circles, and sometimes into triangles; but never into quadrangles. Seneca mentions several in Italy. Livy^c and Pliny^d inform us, that when Tarquin was expelled Rome, the field, afterwards called the Campus Martius, was ripe with corn. At the expulsion this corn became the property of the people; but disdaining to eat the bread of tyranny, they cut the corn, bound it in sheaves, and threw it into the Tiber. The Tiber, at this season, was low. The sheaves, therefore, stuck in the mud. When the river became gradually higher, it deposited upon the sheaves pieces of wood, small trunks of trees, soil, &c., and at length an island was formed, which in the course of

Banca there is an order of persons, called Rayads, who live with their families in small vessels, and enjoy perpetual summer; for they navigate their covered boats from island to island, with the variations of the monsoons. Vid. Asiat. Journ. i. 345. In Borneo are vast swamps; and whole villages are built on rafts, which are moved about according to the will or interest of the proprietors. Vid. Pennant's Outlines, iv. 52.

^a Euterpe, c. xlvi.

^b The Cyanæ were once believed to have been floating islands; and thence occasionally called Planetæ. Vid. Plin. vi. c. 12. Pomp. Mela, ii. c. 7.

^c Lib. ii. c. v.

^d Nat. Hist. lib. fi.

time was surrounded by a wall: this was called the Sacred Island, and the temple of *Æsculapius* was built upon it. It is now occupied by the church of St. Bartholomew.

On the Guayaquil, in the kingdom of Quito; in the river Congo ^a, on the western coast of Africa; in the lake of Tivoli, near the hot-baths of Agrippa; formed by the roots of *Schænus mariscus* ^b; and in the lake near St. Omer's, floating islands are found. The last move at the will of the neighbouring farmers; who draw them near the shore, to drive their cattle upon; and having done so, they unloose the cords, and let them float at the discretion of the winds. A similar island exists in Loch Dochart, among the Grampian mountains; and a very remarkable one has, within these thirty years, three times emerged from the bottom of the Derwent, in the county of Cumberland ^c. It is formed by a decomposition of aquatic plants. Browne observed several in the Nile; and Pallas gives an interesting account of the rising and sinking of one in the sea of Azof; and a small island having appeared in 1818, in the lake Wallenstadt, which had sunk about a century before, fêtes were given on the occasion by all the cantons of Switzerland.

The poets have not neglected to embellish their pages with references to floating islands. Camoens describes Gama as being attacked near Anchediva ^d, in the Indian seas, by a

^a The Congo is said to carry floating islands sixty or seventy miles out to sea. Vid. Maxwell's Letter to William Keir, Esq., July 20, 1804.

^b Several floating islands are seen in Lapland, formed by the roots of the *Scirpus cespitosus*. Near the Gothic fortress of Castello Archione is a small lake, containing several floating islands, formed of plants, joined together. The peasants get upon them, and with long rods navigate themselves about. There are several, also, in the lakes of Conracchia, Gerdau, and Kolk, in Osnabruck ^e; and there is one in a subterraneous lake in West Friesland ^f.

^c There is one, also, in the lake Ralang, (Sweden,) that has shown itself ten times between 1696 and 1766. Vid. *Berg. Geog. Physique*, ii. 238.

^d VRI. Mickle's Dissert. on Discov. India. Bacchys, in his expedition to

* Kant, *Geog. Physique*, ii. part i. 144.

^e † Annals of Prussian Monasteries, 292. 1799.

body of Moorish pirates, in boats, holding large boughs of trees; so that, being fastened together, they appeared like a floating island. The cannon of Gama, however, soon dispersed them. Camoens, also, describes the island of Venus, as a floating island, which became fixed on the approach of the adventurous Portuguese. His description is surpassed by none of the poets, if we except Milton. Delille, too, in his "Episode of Egeria," imagines her father to possess a floating island, in one of the Scottish lakes, which he gives her for a portion. Of this incident the poet has made an elegant use; and the episode forms, in consequence, the most interesting part of his "l'Homme des Champs."

FLORAL ORNAMENTS.

THE designs, that flowers have afforded to painting, sculpture, and architecture, with their effects upon the mind, are beautifully touched upon by the author of the "Spectacle de la Nature." In the manufacture of silks, as well as in the fine arts, flowers are adopted, as giving the greatest variety, and the most vivid expression to a shawl, a robe, or a mantle. The practice is of great antiquity. Equally so is the custom of presenting silk ornaments, in which flowers are interwoven or embroidered, to friends and persons of high consequence and rank. It prevailed in ancient Syria^b and Persia, and is still observed in India, Turkey, and Ethiopia. The passage in the *Æneid*, where Andromache presents to Ascanius a robe, wrought with flowers of golden tissue, and requests

the same country, made use of lances, wrapped with vine-leaves, to deceive the unpractised Indians into a belief, that no hostilities were intended. Perhaps Shakspeare might have remembered this, when he covered the soldiers of Macduff with branches of trees.

^a Canto ii. The Egyptians fabled, that Butis received Horus from Isis, and concealed him in a floating island. Herod. lib. ii.

^b 1 Sam. xviii. 4. Esther, vi. 7, 8.

him to accept it, as a friendly gift from the wife of Hector to a youth, in whom appeared the charms and graces of her lost Astyanax, is exceedingly beautiful. Nothing can be more affecting than the whole passage.

Accipe, et hæc, manuum tibi quæ monumenta mearum
Sint; puer, et longum Andromaches testentur amorem
Conjugis Hectoreæ. Cape dona extrema tuorum,
O mihi sola mei super Astyanactis imago.
Sic oculos, sic ille manus, sic ora ferebat :
Et nunc æquali tecum pubesceret ævo.

Flowers are inwoven in the shawls of Cashmire ; and the Chinese embroider all their works with the flowers and foliage of the shrub, called Hai-Tang, much celebrated by their poets. The practice is imitated in the Gobelin tapestry and the Dresden china : and when Mons. de Boisgelin was in Denmark, a service of porcelain was preparing, on which were delineated all the plants of the Flora Botanica, classed and arranged according to the system of Linnæus. In nothing do the Chinese, Japanese, Siamese, and Persian porcelain yield to those of Dresden and Worcester more, than in the selection of natural colours and subjects.

FLORAL HONOURS.

THE songs of the Hungarian peasantry frequently conclude with the wish, "Oh that I had a large garden, well stocked with fruit ; a farm well stocked with cattle ; and a young and beautiful wife." In the city of Toulouse prevailed a custom, which is as agreeable to the imagination, as any we read of in the history of ancient manners. An account of this custom is preserved in the archives of that city, and is to the following effect. Seven persons of condition, having resolved to do honour to the cause of poesy, formed themselves into a society, and wrote to all the Troubadours, in the south of France, requesting them to meet on the first of May at Toulouse ; and there to rehearse any poem, they

might choose to recite. Intimating, at the same time, that a golden violet should be awarded to the author of the poem, which should be esteemed the best. In consequence of this invitation, a vast assemblage of Troubadours entered Toulouse; and the whole ceremony gave so much delight to the ladies and gentry of that city, that they took charge of the future meetings; and appointed a chancellor, and secretary to the institution. These meetings were continued every year, and three other prizes were added. The winner of the first enjoyed the violet; the second an eglantine; the third a carnation; and the fourth a pansy. Whoever bore away the four together was admitted doctor of poetry.

In distributing rewards, and in conferring honours, Nature is generally appealed to. Poets were crowned with bays, and conquerors with laurel; and of the ten kinds of bearings, into which the art of heraldry is divided, seven consist of signs, drawn from the natural world. Coronets of earls and marquisses are composed chiefly of points and flowers, those of dukes are floral, and the principal decorations of the higher descriptions of honour are eagles, crescents, and stars. When we would welcome a hero, or a monarch, boughs are scattered in his path; and many of our ancient festivals were celebrated under an oak; the young women with nosegays in their hands; and the young men with oak-leaves in their hats.

In Salency, a small village in Picardy, there still remains an interesting custom. It is called "the festival of the rose." On a certain day of every year the young women of the village assemble. After a solemn trial before competent judges; that young woman, who has conducted herself the most discreetly, and gives the most affecting proofs of the general innocence and simplicity of her character, is decorated with a crown, which thenceforward becomes an object of pride to all her family. The crown is a hat covered with roses. It frequently constitutes the whole wealth of the wearer; but

instances are far from being unfrequent, in which it has been esteemed the most honourable recommendation to a wealthy suitor. This custom was instituted by St. Medard, in the fifteenth century. He was the sole proprietor of the village ; and his sister the fortunate winner of the original prize. To the time of the revolution, this festival was observed with all the circumstances of preparation and solemnity that marked its primary institution, thirteen centuries before. Madame de Genlis has written a comedy, in two acts, upon this subject:—"The Queen of the Rose of Salency." Louis XIII. despatched the Marquis de Gordes from Varennes to Salency, with presents of a blue ribbon and a white ring, for the Queen of the Rose ; and in 1766 Mons. Morfontaine made a settlement of 120 livres upon the annual winner.

The Samnites, too, had a fine custom amongst them. It was that of convening the youth into one place every year ; where they underwent a trial of virtue ; and the one, who was declared to have the most merit, had the privilege of selecting the most beautiful and most virtuous maiden from among the entire republic, for a wife ^a.

FLORAL ASSOCIATIONS.

THE association between flowers and poetry is well preserved by Lucretius.

— Juvatque novos decerpere flores ;
Insignemque meo capiti petere inde coronam,
Unde prius nulli velârunt tempora musæ ^b.

^a Montesquieu reasons with his usual ingenuity upon this law, preserved among the fragments of Nicolaus Damascenus.—*Spirit of Laws*, b. vii. ch. 16.

^b *De Nat. Rer.* lib. i. 927.—Seneca compares lessons to grains of seeds. The quality of the fruit, says he, depends entirely on the soil, in which they have been sown. *Epist.* xxxviii.—Nature, says Pliny the Naturalist, has some flowers for pleasure : these last but a day : she has trees for use, which last for years ; as if she intended to intimate, that whatever is splendid passes away, and soon loses its lustre. *Nat. Hist.* xxi. c. 1.—Rollin contrasts gardens of art with scenes of general Nature, in an excellent passage, too long to quote. It is

From this association it is, that all collections of poems were anciently called Anthologies. The "flower of the flock," too, has been a proverbial expression in all ages. The Emperor of China assumes the titles of "the Flower of Courtesy;" the "Nutmeg of Consolation;" and the "Rose of Delight." In some parts of his empire a virgin, when she has attained a marriageable age, places in the window of her apartment a set of flower-pots. The Afghauns employ them as tokens, by which one friend, living at a distance, may send a verbal message to another. Thus a servant begins a message—"If you and my master were sitting by yourselves in a garden; and he told you, that he had counted thirty-four different kinds of flowers, within a few yards, in the hills of Caubul, that is to be a sign to you, that what I say comes from him." The tales of the East have frequent allusions, relative to the intercourse, carried on by the interchange of fruits, buds, flowers, spices, leaves, and petals; and Davies^b describes a similar custom among the ancient Britons.

In some parts of Spain, lovers, during the seasons of spring, summer, and early autumn, accompany their serenades with large bouquets of flowers; which, when practicable, they throw into their mistress's window, singing songs

formed upon a passage in Cicero *, and another in Juvenal †. It compares the former with the florid style of eloquence—the latter with the grand and sublime. It will repay a reader for the trouble of referring to it ‡.—In Javanese poetry § is a passage, which forcibly recalls a similar one in a speech of Pericles, in respect to the cypress. "Melancholy is it to see a young man of condition unacquainted with the sacred writings; for be he ever so gracefully formed, or elegant in his manners, he still remains defective: like the *wurawari* flower, which, notwithstanding its fine appearance and bright red colour, emits no fragrance whatever."

* The Javans call poetry *sekar*, "flowers of the language:" vide Raffles' Hist. Java, i. p. 398. And orators speak of "flowers of rhetoric;" an association first used by Cicero.—Vide De Oratore. † Celtic Researches.

* De Natur. Deorum, ii.

† Lib. i. Sat. 3.

‡ Belles Lettres, ii. 88.

§ Vide Raffles' Java, i. p. 260.

or striking their instruments, with all the delicacy they are masters of. Flowers, too, in ancient times were supposed to contain so much virtue, that Uriel^a, the angel, with a view of making Esdras more pure, and therefore less unworthy of searching into the ways of Providence, desires him to go into the fields, and to eat of herbs and flowers for the space of seven days. Hence, perhaps, the origin of the romance, in respect to the birth of Apollonius of Tyana. When his mother, says Philostratus^b, was near her time, she was desired, in a dream, to go into the meadows, and gather flowers there. When she awaked, she went with her maids into the meadows, and while they were amusing themselves, she fell asleep on the grass. A flock of swans, feeding in the same field, came and sung a chorus round her; the noise of which causing her to awake, the alarm brought on a premature labour; and Apollonius of Tyana was born.

- In Solomon's pastoral, floral allegories are perpetual.

“Whither is my beloved gone, thou fairest among women? Whither is thy beloved turned aside, that we may seek him with thee? My beloved is gone to the beds of spices; to feed in the gardens; and to gather lilies^c.”

“I went into the garden of nuts; to see the fruits of the valley; and to see whether the vine flourished, and the pomegranate budded^d.”

A French writer has an illustration, too much perhaps in the school of Shaftesbury, but not on that account wholly unworthy of attention. “His virtues made him known to the public; and produced that first ‘flower’ of reputation, which spreads an odour more agreeable, than perfumes over every part of a glorious life.” In Moschus the allusion is complete, but the argument unfortunate.

^a Esdras, ii. ch. ix. v. 24.

^b In Vit. Apol. lib. i. c. 7.—Berwick.

^c Song of Solomon, ch. vi. v. 11.

^d Ibid.

The meanest herb, we trample in the field
 Or in the garden nurture, when its leaf
 In autumn dies, forebodes another spring,
 And from short slumber wakes to life again.
 Man wakes no more !—Man, peerless, valiant, wise,
 Once chill'd by Death, sleeps hopeless in the dust,
 A long, unbroken, never-ending sleep ^a.

The anemone blends its colours so harmoniously, that it is difficult to discover where one tint begins, and another ends; the anemone may, therefore, be compared to deceit. But the tulip, changing its colours so abruptly, that the different shades may easily be distinguished, it may be called the flower of openness and honesty.

Flowers were also used as symbols. The laurel was a symbol of victory. Generals, therefore, frequently decked their tents with that shrub, and sent accounts of their victories in letters, encircled with its leaves^b; and Pliny^c and Suetonius^d relate a curious anecdote of the laurel, whence the Roman emperors took sprigs for crowns.

One of the most odious methods of illustration, in respect to plants, was exhibited by Periander, tyrant of Corinth and Coreyra. Having sent messengers to the tyrant of Syracuse to request advice, relative to the best mode of maintaining his usurped authority, the latter, took the messengers into a field; and without speaking a word pulled off all those ears of corn, which were higher than the rest. This being reported to Periander, he immediately put the principal Coreyrian and Corinthian citizens to death! Tarquin, the proud, afterwards acted in a similar manner.

Badges of nations are frequently derived from flowers: that of England is a rose^e; France has adopted the lily; Ireland a shamrock; and Scotland a thistle.

^a Gisborne from Moschus.

^b Hence called *Literæ Laureatæ*.

^c Nat. Hist. lib. vii.

^d In Vit. Galb.

^e The White and the Red Rose distinctions were disputed in no less than thirteen pitched battles!

In the British Museum is a bas-relief^a, representing Jupiter Ammon resting his head on a flower. Voluptas was painted as a beautiful woman, seated on a throne, in the most superb attire, trampling Virtue under her feet: Virtue grasping a lily in her hand; while Zephyr was represented as a youth, with wings on his shoulders, producing flowers and fruits with the sweetness of his breath.

Poets have, in all ages, delighted in gardens and flowers; hence we may be pardoned for observing, that Homer might have derived pleasure from the reflection, that as he was born in the city of "violets^b," he was destined to die in the city of "myrrh^c."

Mary, Queen of Scotland and Dauphiness of France, presented Ronsard, dignified by the title of the Prince of Poets, with a service of plate; among which was a vessel, made in the form of a rose, which represented Mount Parnassus, with Pegasus flying from its summit.

- Once, as Colonna was enjoying a summer's evening with Bloomfield, in a small summer-house, that stood in the poet's garden, and where he was accustomed to make Eolian harps, the conversation accidentally turned on the subject of floral associations; Bloomfield having three pots of carnations, that blossomed with peculiar brilliancy. "The gardener's man," said he, "in Richard the Second, makes a comparison that has always appeared to me very apposite:—

—— ' Our sea-wall'd garden, the whole land,
Is full of weeds;—her fairest flowers chok'd up;
• Her fruit-trees all unprun'd; her hedges ruin'd,
Her knots disordered, and her wholesome herbs
Swarming with caterpillars^d.

And not less apposite is the reply of the master, in

No. 66.

^b Jost

^c Smyrna. Vide Plut. in Vit. Sertor.

^d Actⁱⁱⁱ. sc. 4.

reference to the neglect and incompetency of the king to govern :—

—— ‘ Oh ! what a pity is it,
That he had not so wimm’d and drest his land,
As we this garden ! ’ ”

“ Shakspeare,” returned Colonna, “ delights in these illustrations. In Henry the Sixth, Margaret of Anjou, speaking of Humphrey, Duke of Gloucester, and advising his removal from the protectorship, is made to say—

‘ ’Tis now the spring, and weeds are shallow rooted ;
Suffer them now, and they’ll o’ergrow the garden,
And choke the herbs for want of husbandry ’ .’

“ In the *Midsummer Night’s Dream*, he compares a woman, married in her prime, to distilled roses ; a virgin to a thorn, which

‘ Grows, lives, and dies in single blessedness.’

“ How pathetic, too, is that passage in *Macbeth*^b, where the deep melancholy of the usurper, preying upon his vitals, makes him lament that, fallen into the *sere and yellow leaf*, he has none of those comforts which await an honourable age^c.”

^a Act iii. sc. 1.

^b Act v. sc. 3.

^c The *Farmer’s Boy* (by Bloomfield) reminds me of a curious volume in MS., marked, in Ascough’s Catalogue, No. 4463 : containing the works of a “ *Farmer’s Boy*,” named William Lane. I. “ On the Beginning and Progress of his Knowledge, till he came to Town in June, 1723 ; and his Discoveries in Natural Philosophy.”—II. “ Concerning Providence.”—III. “ On the Supreme Being, and Man’s Relation to Him.”—IV. “ On the Difficulties that attend the Consideration of Infinites.”

In regard to the essay on the Consideration of Infinites, Mr. Whatley assures us, that it was composed as he walked up to town on foot, immediately from following his daily husbandry labour. “ Therefore,” continues Mr. Whatley, “ the reader has presented to him as curious a piece of natural philosophy as ever, I believe, was written by man.”

To return to Bloomfield’s *Farmer’s Boy* ; it is an exquisite production. “ The *Farmer’s Boy* delighted me in early youth,” says Mr. Daniel, author of an elegant poem, entitled “ *The Modern Dunciad* ; ” and, “ after a lapse of thirty years, has lost none of its original charm. The neglect, suffering, and distress, that darkened the declining years of its author, are too

Horace has many allusions to the shortness of life, and the similar picture that flowers present. The idea first occurs in Moschus; and Tasso was delighted in employing it.

“ Così trapassa al trapassar d' un giorno
Della vita mortal il fiore e 'l verde ;
Ne perchè faccia indietro April vitorno,
Si rinfiora ella Mai ne si rinverde *.”

In the Winter's Tale, Perdita^b suits the flowers, she distributes, to the seasons of life of those to whom she presents them. To old men, she gives rue and rosemary, which keep all winter: to those of middle age, she presents flowers of summer, such as lavender, mint, marjoram, and marigold: to the young, oxlips, crown-imperials, primroses, lilies, flowers-de-luce, daffodils, and violets. Horace compares youth to ivy and myrtle; old age to dried leaves. Ausonius applies the term *herba virens* to ladies, remarkable for beauty and simplicity: and what an exquisite passage is that in Virgil, where the poet describes the effect of the probable death of Turnus on the countenance of Lavinia! “Eneas might have read in her countenance,” says Dryden, “the love which she bore for his rival; and the opinion she entertained of the justice of his cause.”

Boccalini^c relates, that ambassadors from all the gardeners in the world were sent to Apollo at Parnassus, to request him

mournful to dwell upon. I saw him a few months before his death, emaciated by disease, embarrassed in his circumstances, and heart-broken! His mind had sunk under his numerous afflictions;—his memory failed him; yet it retained a keen and bitter sense of the world's ingratitude. A brother poet once interceded with a noble lord, high in the king's councils, to present some humble employment, then vacant, in one of the subordinate offices of government, to the author of the ‘Farmer's Boy.’ The promise was given, but the place never. Hail and farewell!

————— The peace of heaven.
The fellowship of all good souls go with him.”

* To this may be contrasted the passage in Isaiah: “All flesh is grass,” &c., ch. xi. v. 6, 7, 8.

^b Act iv. sc. 3.

^c Traggugli di Parnasso. Earl of Monmouth's Trans. Adv. xvi. Ed. 1674.

to grant them an instrument, for the more effectual weeding of their gardens; which had become, of late, so full of henbane and other weeds, that the charge of weeding absorbed all the profit. Finding no very great attention paid to their petition, they took the opportunity of re-urging the suit, by reminding Apollo that he had granted drums and trumpets to princes; at the sound of which all the more useless weeds of society were picked out. They begged him, therefore, to give them instruments, which might have the same effect in their gardens. "If princes could as easily discern the weeds of society," returned the god, "as you can discern weeds in your garden, I would only have given them halters and axes for their instruments. But since all men are made of the same materials, it is impossible to know the weeds from the flowers, as you can do: and, therefore, I cannot but esteem you not a little ridiculous, in comparing the purging of the world from seditious spirits to the drawing of weeds out of a garden."

One of the prettiest specimens of Hindoo poetry celebrates the history of a youth, who, soon after his marriage, being compelled to make a long journey, takes leave of his bride in the garden belonging to his house. There he plants a spikenard; and enjoins her to watch over it with the most assiduous care. "As long as this plant flourishes," said he, "all will be fortunate with me: but should it wither away, some fatal misfortune will, assuredly, happen to me." Business, of an important nature, detained the bridegroom from his home several years. On his return, he assumed the garb of a Hindoo mendicant, in order to see whether his wife had been faithful to him or not, during his absence. Thus disguised, he calls at his house, and being admitted into the garden, beholds his wife lost to every pleasure, but that of weeping over the spikenard, which still flourished under her care.

PLANTING.

To gardening succeeds the agreeable and patriotic art of PLANTING. "I made me gardens and paradises," says Solomon, "and planted in them all kinds of fruit-trees ^a." Laertes gave his son, Ulysses, when a boy, twelve pear-trees, ten apple-trees, fifty fig-trees, and several rows of vines; and Homer describes the good old man as amusing his sorrow for the absence of his son, in planting of trees. Pliny enumerates many similar instances. Horace advises Varus to relieve his anxiety in private, and his solicitude in public, by planting of vines: and Virgil has admirably celebrated this art in his second Georgic. Scipio planted trees. Plutarch says, that the people of Liternum regarded with superstitious reverence several olives, which that statesman had planted; and also a myrtle of extraordinary beauty. Even Hannibal was not insensible to these benefits and pleasures. He employed his soldiers in planting olive-trees in Africa; and Probus, following his example, engaged the leisure of his army in planting vineyards in Mysia and Pannonia. It was Probus also, who re-established vineyards in Gaul, after they had been rooted out by Domitian, in order that they might not tempt the invasion of barbarians ^b. The name of Probus is unknown in that country, except to the learned; and yet no one ought to witness the grapes, embellishing the cottages of Burgundy, without blessing his memory ^c.

That traveller esteemed himself happy, who first carried into Palestine the rose of Jericho from the plains of Arabia; and many of the Roman nobility were gratified, in a high

^a Eccl. ii. 5, 6. Lowth.

^b In Vit. Apoll. Tyan. vi. c. 17.

^c In 1731 a royal decree was issued in France, that no new plantation of vines should be made without express permission of the king; and that all those, which had been left uncultivated more than two years, should not be re-established, under a penalty of 3,000 livres. — *Blanqui's Disc. Introd.* p. xvii.

degree, with having transplanted exotic trees into the woods and orchards of Italy. Pompey introduced the ebony and the balm of Gilcad, on the day of his triumph over Mithridates^a. Lucullus transplanted the Pontian cherry; and Vespasian the balm of Syria. Auger de Busbeck brought the lilac from Constantinople; and Castro^b introduced the orange into Portugal; of which he is said to have been more vain than of all his victories. The emperor Bauber^c planted the first cherry, and the first sugar-cane in Caubul; and Demidof^c carried many exotic fruit-trees into the environs of Moscow.

Governor Adrian Vander Stell^d introduced the camphor tree and many other plants into the neighbourhood of the Cape; and Father Juan de Ugarte introduced almost every description of fruit growing in New Spain, into California^e: also wheat, maize, melons, and all sorts of esculents. Mons. Martin exerted himself in augmenting the plantations of spices at Cayenne. In the year 1797-8, he planted more than a thousand cloves; 1,500 pepper-trees; 1,800 cinnamon-trees; and several nutmegs. In the following year he more than doubled these; and began a plantation of vanilla, an odoriferous plant, the fruit of which is used in the composition of chocolate. He also planted a bread fruit-tree. As instances of the quickness of vegetation in the latitude of that island, it may be noticed; that a *durvia* grows sometimes sixteen feet, and a caoutchouc twenty feet, in one year!

It is probable, that there never was a tree planted, or transplanted, by the hand of man, in Britain, till the Romans^f planted the chestnut. That vineyards formerly existed in this country, is evident from many passages in old records; and

^a Pliny, Nat. Hist. xii. c. 4.

^b Dissert. on Portuguese Asia, p. clxv.

^c Pallas' Travels in the Southern Provinces of Russia, vol. i. p. 8.

^d Paterson's Travels in Africa, 4to, p. 7.

^e Miguel Venegas, Natural and Civil History of California, i. 47. Ed. 1758.

it is not improbable, that the vine might have been brought from France, previous to the reign of William the Norman. For the Normans called the Isle of Ely, *Isle de Vignes*; and William of Malmsbury asserts, that in the twelfth century the vale of Gloucester was, in a great measure, covered with vineyards. It has been, however, supposed that those vineyards might have been orchards; and the wine produced from them perry and cider. Yet it seems improbable, that the same term should have been applied to both; unless, indeed, a vineyard meant a collection of fruit-trees; as a garden implies a collection of herbs and vegetables.

The last three Dukes of Athol planted altogether upwards of 14,000,000 of larch and other trees; but the greatest planter, ever known in Scotland, was the late James Duff, Earl of Fife. He devoted many of the most valuable hours of a long life to the indulgence of this useful passion; and the result was, that he planted upwards of 14,000 acres of land. The Earl of Breadalbane, also, planted 60,000,000 of trees. Lord Bolingbroke, too, was a great lover of planting. "I thank you very heartily," said he, in a letter to Mr. Drummond, "for your care in procuring me the bay-trees. I cannot plunge myself so far into the thoughts of public business, as to forget the quiet of a country retreat; whither I will go sometime or other, and am always ready to go at an hour's warning." Pope's Lord Bathurst, also, indulged in the same amusement; and though he began at forty, he had the pleasure of riding, walking, and sitting, under the shades he had himself planted. He lived to the age of ninety-two. The late Lord Gardenstone was, also, a great planter; and many trees of his rearing embellish the village, which he formed in the county of Kincardine. "I have tried a variety of pleasures, which mankind pursue;" said his lordship; "but have never relished any of them so much, as the enjoyment arising from the progress of this village."

Pallas^a records a similar instance in General Beketoff, who formed a village on the Wolga, to which he gave the name of *Otrada*, or "Recreation." Mihr Narsi^b, chief vizir to Bahram, a Sassanian monarch, founded four villages: in each of which he made a large garden, all of which he annexed to the fire-temples as religious endowments; and planted in them two thousand cypress-trees, a thousand olives, and a thousand palms.

Charles the Second had some taste this way. At least, he gathered some acorns, after his restoration, from the Royal oak at Boscobel, and set them in St. James's Park or garden, and frequently watered them himself. Sir Robert Walpole planted, with his own hands, many of those magnificent trees, which are now the pride of Houghton. In a letter to General Churchill, he says, "This place affords no news, no subject of amusement and entertainment to fine men. My flatterers are mutes: the oaks, the beeches, the chestnuts, seem to contend, which shall best please the lord of the manor. They cannot deceive; they will not lie. I, in return, with sincerity admire them; and have as many beauties about me, as fill up all my hours of dangling; and no disgrace attends me from the age of sixty-seven^c."

The greatest planter that ever appeared in South Wales was Johnes; planter and adorer of Hafod; which, out of a desert, he converted into an earthly paradise. From October 1795 to April 1810 this model of a country gentleman planted more than 1,200,000 trees; besides a great number of acres, that he sowed with acorns. And here, it were delightful to dwell upon the memory of William Evelyn, "the English Peirese," whose *Sylva* was published by order of the Royal Society; and who long enjoyed the felicity of sitting under trees, he had planted in his youth. His love for

^a Travels in the Southern Provinces of Russia, i. 98.

^b Ouseley's Travels in various Countries of the East, 4to, p. 134.

^c Ascoug's Catal. No. 4293.

this art may be judged of by the following passage. "And now," says he, "let it be observed, that planters are often blest with health and old age. According to the prophet Isaiah, 'the days of a tree are the days of my people.' *Hoc scripsi octogenarius*; and shall, if God protract my years, and continue my health, be continually planting, till it shall please Him to *transplant* me into one of those glorious regions above, planted with perennial groves, and trees bearing immortal fruit."

Sir Watkin Williams Wynn has planted upwards of 845,000 forest trees, from 12 to 1400 feet above the level of the sea. In 1815, he planted, in the neighbourhood of Langollen, 30,000 wych elms; 35,000 mountain elms; 40,000 sycamores; 63,000 Spanish chestnuts; 80,000 oaks; 80,000 ash; 90,000 larch firs; 102,000 spruce firs; and 110,000 Scotch firs.

The late Duchess of Rutland was, also, particularly partial to the planting of oaks; and her grace received the gold medal from the Society of Arts for her experiments in raising them. Her method was to drop the acorns in the spots where they were to remain^a. Those, who knew her grace personally, have told me, that she was one of the most elegant and benevolent of women. For my own part, I never saw her grace but once; and then (at a ball) young, beautiful, a bride, smiling and conversing with the Duke, and the Marquis of Cornwallis, who had, shortly before, (by the peace of Amiens,) given, as it were, peace to the world; she appeared (as Burke has written of the Queen of France) to partake more of heaven than of earth^b.

^a In planting acorns, Sir William Pole adopted an excellent plan; he always selected his seed from trees of the largest dimensions and of the best form of growth.

^b I presumed to look at her Grace and the Marquis rather too intensely, I believe, for I heard the marquis say, "he thinks me a phoenix, I suppose, and your grace an angel." Hearing this, I could not refrain from smiling, though I was nearly overwhelmed with confusion; which his lordship observing, smiled too. Small circumstances are, sometimes, great witnesses; and, per-

AGRICULTURE.

CLOSELY allied to gardening and planting is that most useful of all the sciences, agriculture : than which, no art or science is more dignified, or more worthy the attention of an honourable man. It is remarkable, that in almost all semi-barbarous countries agriculture is held in contempt. In western Africa, and among the Indians of America, it is, for the most part, unknown ; and in Lapland ^a it is esteemed so low an employment, that no person thinks of it, as a mode of gaining a livelihood, but those, who are entirely ruined. The Moors of Africa, also, detest agriculture. “ They can sustain the labour and fatigue of long journeys,” says Mollien ^b, “ but not that of agriculture.”

The first stage of society is that, in which mankind live upon the spontaneous produce of the soil. The second is the hunting state ; the third the pastoral ; and the fourth the agricultural. In Rome, from the accession of Numa to the time of Heliogabalus, it was regarded with peculiar distinction ; and deities were appointed to take charge of the corn in every stage of preparation and growth ^c.

Agriculture, which Cicero and Columella associate with true philosophy, and which De Lille calls “ the primitive pleasure of primitive man,” has, in all ages, been the resource, to which eminent men have recurred, in order to amuse the

haps, a La Bruyère would find something in this little incident, on which to ground some knowledge of his lordship's general kindness.

^a Clarke's Scandinavia, ch. vii. p. 276.

^b Trav. in Africa, p. 5. 4to.

^c Stercutus directed the manuring * ; Occator the harrowing ; and Sator the sowing. Seia protected the seed, while it remained in the ground, and when the blade first sprang from the earth. Runcina directed its weeding ; Robigus secured it from blasts and mildews ; Nodosus guarded the joints of the stalks ; and Volucia folded the blade round the ear. Flora watched it in the blossom ; and Patolina in the pod. Hostilia observed, that the ears grew long and even ; and it was the care of Matuta, that they came to maturity.

* St. Augustin. de Civitate Dei, lib. iv. c. 8.

leisure hours of retirement. Xenophon, when banished to Scilloto, devoted himself to the cultivation of the earth. During this exile he wrote the principal part of his works. The virtuous Sully, too, after the assassination of his master, Henry, IV. of France, amused himself at his Chateau de Villebon, during a period of thirty years, in cultivating his estate.

Counf. Hertzberg, the Chatham of Prussia, reared silk-worms; while his farms, at Britz and in Pomerania, were directed, under his own management, with all the caution and exactness of honest industry. In England this science has become popular of late years; and that it may still continue to draw our nobility from the stews of dissipation, and give them a distaste for less honourable pursuits, is the earnest wish of every virtuous man. A wise government will never neglect to encourage agriculture, in preference to all other arts.

Pliny has a curious chapter in praise of this science; (for agriculture is both a science and an art;) and truly may it be said, that though it is an encourager of oligarchies, of all the arts it is the surest inculcator of peace. Hence it is the interest of every nation to make it not only respectable, but honourable: for where it is neglected, nothing but pride, ignorance, and poverty, disgrace the country*. While a land of thistles flourishes, that of pearls and of silver and gold presents an aspect of slavery, misery, and want. "I have travelled," says Thornton, "through several provinces of European Turkey, and cannot convey an idea of the state of desolation, in which that beautiful country is left! For the space of seventy miles, between Kirk-Kilisè and Carnabat,

* Perhaps the ancient Gauls and Germans may be quoted as exceptions. Tacitus gives a fine picture of their morals; and yet he says they held agriculture in contempt; vid. Germ. c. liv. et xxiii. The Sabines, on the other hand, were the best of all the ancient farmers; and still more celebrated for their charity, simplicity of manners, and purity of morals. The Sabines were the only enemies to whom the Roman historians awarded justice.

there is not an inhabitant, though the country is an earthly paradise^a." An instance of this kind speaks volumes, in favour of agriculture; which was so much esteemed by the Persians, that those satraps, whose provinces were the best cultivated, had the surest claim to the favour of their prince^b. In Persia, an annual festival was, for a long series of ages, held in the month of December, when the king, clothed in white robes, descended from his throne, and, seating himself upon a white carpet, a select body of husbandmen was admitted to his presence, when he addressed them in the following manner:—"I am one of you: my subsistence, and that of all my people, depend upon your industry. Without you none of us could exist; but your dependence on me is equally imperative; we ought, therefore, to live in perpetual harmony, and be brothers."

Most of the Athenian nobles cultivated their own estates^c; Pisistratus even caused agricultural precepts to be engraved on stones, for the use of farmers. Aristotle, Demetrius of Abdera, Archytas, Democritus, and Theophrastus, wrote upon the subject; and, in gratitude for having received its rudiments from Egypt, several of the Grecian states annually sent to that country the first fruits of their harvests. The Spartans and the Penestes of Thessalia, on the other hand, erred in nothing more, than in regarding agriculture as so servile an employment, as to be only worthy the labour of slaves.

The superior advantages of an agricultural life, over a savage one, is expressly marked by Tissot, in a passage, quoted from Mirabeau; where he says, that a Roman of the age of Cincinnatus was always ready to return to the cultivation of his land; and, in doing so, he subsisted himself and his family upon one acre: whereas a savage, who neither sows nor cul-

^a Thornton's State of Turkey, 68.

^b Xenoph. Memor. lib. v. Rollin, Anc. Hist. vol. ii. 283.

^c Xenoph. Oecon. p. 831. In the British Museum is an urn, the bas-relief of which represents Echelides fighting at the battle of Marathon with a ploughshare.

tivates, consumes as much game for his own subsistence, as requires forty acres of land to feed them. Agriculture is, in fact, the parent of society : all the hunters in the world could not supply London, Cairo, and Peking with meat, much less with bread.

The Chinese call Agriculture the most distinguished of the sciences ; and Yu, one of their best monarchs, not only wrote a treatise on the subject, but first recommended the important practice of irrigation. In China scarcely a weed is suffered to grow ; and most vegetables are used in the economy of the husbandman. In the city of Peking is established a society of venerable agriculturists : and when the emperor visits them in the spring, he ploughs a small field with his own hand ^a. Then a group of peasants appear ; and, surrounding him and the princes of his court, they sing hymns in praise of their art ; which, thus dignified in the eyes of the country, is universally esteemed an honourable profession. One of the Chinese emperors, it is said ^b, ordered a mine of precious stones to be shut up ; because he was unwilling, that his people should suffer fatigue in the acquirement of things, which would neither give them food, fuel, nor raiment.

To neglect a farm, in ancient Italy, was an offence cognizable by the censor :—in the time of Trajan, the whole of that country resembled a large public garden. The Romans were, in fact, greatly addicted to rural occupations ; he, therefore, who considers them as a warlike people only, renders them no justice. The greatest of their statesmen were cultivators of the soil. Cato, when in the zenith of his fame, ploughed his own lands, like Cincinnatus ; and thought that he bestowed a high character upon any man, when he said, he was a good husbandman ^c. One of the same name and family retired to the village of Picenum, now called Marca de Acona ; and

^a Du Halde, *Hist. China*, tom. ii. p. 72.

^b Montesqu. *Spirit of Laws*, b. vii. ch. 6.

^c De Rust. Proem.

lived in such comfort, dividing his time between reading, gardening, and farming, that the inhabitants of his village one day chalked over his door, "Happy Cato! for happy thou must be, since thou alone knowest how to live." Two thousand Catos might live in the present day, and not one of them be distinguished in a similar manner: and had Doris existed in the nineteenth century, instead of exercising the office of chief magistrate at Athens six-and-thirty years, little wisdom would have been recognised by his neighbours, were he to inscribe over an English door, what was so happily admired upon an Attican one: "Adieu, both to fortune and to hope! I have discovered a true portico to rest and content^a."

The landed estate of Alcibiades consisted of above 619 acres of land; but in Rome, in the reign of Romulus, no person had more than two acres of land for his share: during that of Numa, as not a foot of ground was added to the republic, no increase could be allowed to individuals: in the time of the earlier consuls, however, seven acres were allowed. Cincinnatus had only four^b: and at the time in which Ælius, son-in-law of Paulus Emilius, was consul, his whole family, consisting of sixteen persons, with their wives and children, lived in the same house, standing upon a few acres, which they cultivated. The Licinian law enacted, that no man should enjoy more than 500 acres of land; and in the year 377 it was decreed, that no one should have more than 100 head of oxen, and 500 of small cattle. This act, not having been afterwards sufficiently observed, it was again confirmed; when those, who possessed more, were enjoined to surrender the overplus, to be divided among the poor, in equal quantities. This law, however, occasioned the death of the proposer.

In respect to ancient agricultural manners, we may gain

^a *Javeni portum, Spes et Fortuna, valete, &c.*

^b *Columella. Præf. i. 3.*

no little information from the second epode of Horace. The Sabines, Latines, and Apulians, says he, pass their time in pruning branches, and in joining the vines to the poplars. They feed their flocks in retired valleys; take honey from their hives; shear their sheep; gather grapes from their orchards; corn from their fields; and hay from their meadows. In autumn and winter they catch hares and cranes; place snares for thrushes; and drive boars into nets. Their houses are superintended by their wives, children, and servants; and, after the labours and pleasures of the day have subsided, they all sup together in the same hall.

Mago, the Carthaginian, wrote twenty-four books in favour of this art; and Varro nearly as many. Virgil sung in its praise; and Xenophon truly calls it the source of a thousand honest pleasures, and the mother of many virtues. Hiero, king of Sicily, esteemed the practice of fertilizing a country, inclosing wastes, and writing treatises for the direction of others, more honourable, than to command armies, or to be the monarch of a splendid court. His book on husbandry is lost. The book of Constantino the Fourth has met a happier fate. It still exists, under the title of *Geoponics*.

Gelimer, king of the Vandals, conquered by Belisarius, and carried prisoner to Constantinople, sought refuge in rural labours: and Pertinax recovered Italy from waste, by an earnest attention to an art, which Numa patronized as the charm of peace, the bond of love, and as one principal excitement to the adoption of manners, which raise opulence on the superstructure of simplicity and innocence.

Aristotle regarded a commonwealth of husbandmen the best of all others*. Brissot lamented, that he had not been

* The Arabians of Spain seem to have entertained the same opinion. "No nation of Europe, Asia, or Africa," says Sismondi, "ancient or modern, has possessed a code of rural laws more wise, just, and perfect, than that of the

born the son of an American farmer : and Washington, whose life,—involving the history of an infant republic, demands the united pens of a Plutarch and a Tacitus,—devoted all the best hours of his leisure to the spade, the plough, and the fleece. “He was commander of an army,” says a recent writer^a, “and at the head of a nation, for a few years only at a time ; but a day never passed, in which his farm was out of his mind. During the whole war, he was planning improvements, directing them, and often writing letters of minute instructions to his manager.”

Agriculture is publicly taught in the Swedish, Danish, and German universities ; and Xenophon proposed to have given honorary distinction to its professors at Athens^b. Hence Cowley^c esteemed it an incomprehensible circumstance, that, in England, public instructions should be given in most other sciences, both useful and refined ; and yet not in the art, which he styles “so pleasant, so virtuous, so profitable, so necessary, and so honourable^d.”

Even Mahomet, Bey of Tunis, had a knowledge of its excellence. Having been dethroned by his subjects, he sought the protection of the Dey of Algiers. The Dey promised to reinstate him, if he would discover the great secret of alchymy. Mahomet promising to do so, the Dey reinstated him ; and, having performed his own promise, demanded the fulfilment of Mahomet's. Upon this—the latter sent him, with much ceremony, a vast number of ploughs, harrows, and mattocks ; with a letter, importing, that if the Dey wished to learn the secret of the philosopher's stone, he must cultivate the soil of his kingdom, with the greatest assiduity

Arabians of Spain. Nor has any nation ever been elevated by the wisdom of its laws, the intelligence, activity, and industry of its inhabitants, to a higher pitch of agricultural prosperity than Moorish Spain, and more especially the kingdom of Granada.”

^a Program. to the Washington Papers.

^b Xenoph. Memorab. lib. v.

^c Ess. p. 45.

^d Agricultural lectures were delivered at Cambridge in the years 1816, 1817.

and diligence; for that in agriculture consisted the art of multiplying gold.

Faunus, king of the Latin aborigines, taught his subjects this art: for which he was deified; and feasts, called *Faunalia*, instituted in honour of him. During the celebration of these feasts, the whole of each village ceased from work; and the day was considered as such a time for peace and harmony, that even wolves were believed to respect^a it; never molesting, on that day, either sheep or goats. A kid or roe-buck^b was sacrificed; and libations of wine poured upon the victim.

We are told, that a slave, in the early period of Roman history, having been enfranchised by his master, never failed to reap more corn, upon a small piece of land, which had been bequeathed to him, than any of his neighbours. In consequence of this, they accused him of sorcery, and cited him to appear before the criminal tribunal^c. In this emergency, the enfranchised slave took with him his daughter, his ploughs, his harrows, and his oxen; and, showing them to the judges, declared, that if he had been guilty of sorcery, in producing greater crops than his neighbours, the instruments of his sorcery were the instruments lying before them. "Those are my charms," continued he, "and they are open to any person's examination. The charms I possess beside, I cannot so readily show: but if you will permit me to use these instruments in my own ground, in the same manner I am accustomed to use them, you may soon see the charms, I allude to, by the drops of perspiration, which will fall from my face." It is needless to observe, that his neighbours received the reward of their folly and envy, in the applause their intended victim received from the whole court.

^a Hor. lib. xviii. od. 3. "

^b Hor. lib. i. od. 4. Vid. also Tibullus.

^c Plin. lib. xviii. c. 6. Vid. also *Scriptores Rei Rusticæ Veteres Latini*, a Gesnero, 4to. 1735. This incident is happily introduced, by De Lîlle, into his *l'Homme des Champs*, canto ii.

It was not without good reason, that public felicity has been emblemed, sitting on a throne, clothed in purple; with a wand in one hand, and a cornucopia in the other. Agriculture is a science, to which Germany, Russia, France, and Spain, should, therefore, more particularly apply themselves. Wealth, arising from commerce, is illusory; being too tangible and convertible to be permanent. Agriculture will probably make the United States of America the first dominion in the world: for it is a science at once favourable to a knowledge of Nature; to the acquirement of wealth; to the constancy of health; to the multiplicity of marriages; and, therefore, to the permanency of population, and the preservation of morals.

In Switzerland, women are much employed in husbandry. Mrs. Montague, who used to assert, that all the arts and sciences were contained in the first grain of corn, when she held a farm at Sandleford, had it tilled, also, principally by women. They weeded her corn, hoed her turnips, and planted her potatoes. As to Madame Helvetius, she was a woman, in some respects, not inferior to Madame Roland. Having been the idol of her husband, whom, in return, she loved with the warmest affection, she became, at his death, the delight of a numerous circle of friends and acquaintances. Retired to Auteuil, she indulged the native benevolence of her disposition: in administering to the wants of animals, and in cultivating plants. One day, walking with Napoleon, then first consul of France, she observed to him, in answer to a question he had proposed to her, "Ah, Monsieur le Grand Consul! 'you are little conscious, how much happiness a person may enjoy upon three acres of ground!'"

Leopold of Tuscany, too, gave great encouragement to the system of employing women, as well as men, in purposes of husbandry. He multiplied small freeholds; increased the number of life leases; and improved the mutual harmony of

landlords and tenants, by introducing the system of giving both an equal advantage in the produce of the soil. This system still prevails; and the farmers, employing only their brothers, sons, sisters, and daughters, the entire vale of Arno is covered with beauty, and with industry, worthy the admiration of patriarchs.

Chateaubriand, in his *Treatise on the Genius of Christianity*, relates, that in the Jesuit establishment at Lorette, in Paraguay, lands were divided into portions; and a portion allotted to every family. Added to which, there was a field, cultivated in common, which they called the land "in God's possession." This field was set apart for the purpose of securing the establishment from the consequences of bad years: and for the support of widows, orphans, and infirm persons. The picture of this primitive society, as exhibited by Chateaubriand, excites a desire to form an establishment of a similar nature, in one of the back settlements of America.

But of all the compliments paid to agriculture, that conferred by Ganictor, king of Eubœa, seems to be the greatest. "This monarch," says Plutarch, "invited all the most celebrated heroes and poets to Chalcis, in order to celebrate his father's funeral games. At this ceremony Homer and Hesiod being present, and contending for the tripods, at the conclusion of their trial of skill, Ganictor gave the palm of victory to Hesiod:—observing, that the poet, who celebrated peace, by teaching the art of husbandry, deserved the crown much more worthily, than the one, whose muse tended to excite men's admiration, by deeds of blood."

And here let us commemorate an instance, related by Young, in his *Annals of Agriculture*. A spot of ground was appropriated in Kew Gardens to the amusement of George, Prince of Wales, and Frederick, Duke of York. This spot they sowed with wheat, which they weeded, reaped, and har-

vested themselves :—they afterwards thrashed out the corn, and winnowed it. Then they ground it in a hand-mill ; separated the flour from the bran ; and superintended its being made into bread. When it was baked, the king and queen partook of the loaf, and highly relished the repast.

A curious and highly interesting anecdote is related by Helen Maria Williams. “ A Polish regiment, forming part of the Russian army, after expelling the French from Troyes, marched upon Fontainebleau. The troops were foraging in a neighbouring village, and were about to commit disorders, which would have caused considerable loss to the proprietors, without benefit to themselves. While they were thus employed, and their officers looking on, they were astonished to hear the word of command, bidding them to cease, pronounced in their own language by a person in the dress of the upper class of peasants. ‘ When I had a command in the army of which your regiment is a part,’ said the stranger ; ‘ I punished very severely such acts, as you seem to authorize by your presence : and it is not on those soldiers, but on you, that punishment would have fallen.’ To be thus tutored by a French farmer, in their own language, in such circumstances, and in such terms, was almost past endurance. They beheld the peasants, at the same time, taking off their hats, and surrounding the speaker, as if to protect him, in case of violence. Conjured to disclose his quality and name, the peasant, drawing his hand across his eyes, exclaimed, with a half stifled voice, ‘ *I am Kosciusco !*’ The movement was electric ; the soldiers threw down their arms ; and, falling prostrate on the ground, according to the custom of their country, covered their heads with sand. Kosciusco had withdrawn to cultivate a little farm ; rejecting every offer, which was made him by Napoleon. Kosciusco knew that personage well. I called on him one day,” continues Miss Williams, “ to bid him farewell ; having read in the official paper of the morning his address to the

Poles, on the subject of recovering his freedom, being named to the command of the Polish army by Bonaparte. Kosciusko heard me with a smile at my credulity ; but, on my showing him the address, with his signature, he exclaimed, ' This is all a forgery ! Bonaparte knew me too well to insult me with any offer in this predatory expedition. He has adopted this mode, which I can never answer nor resent ; and which he attempts to colour with the pretext of liberty. His notions and mine respecting Poland are at as great a distance, as our sentiments on every other subject.' "

To be active in an honourable pursuit forms a principal feature in the delineation of a strong intellect. To that ignoble multitude, who live without virtue, guilt, ornament, or use ; and of whom the earth never retains one memorial, wealth is the mistress—ah ! the very god of the soul. Living with no ideas either of refinement or of content, they vegetate, as some flowers rise without a calyx ; and as others blossom without nectaria. Content is the first, and the last, perfection of life ; as simplicity is the utmost perfection, to which the most exquisite art has power to attain.

Though soft the moon her yellow light
O'er yonder mouldering tower hath shed ;
Though soft as sleeps her beam at night,
Yet softer sleeps thy peaceful head " .

He, who worships no statue, that is not studded with pearls and diamonds, is to the contented man an object of derision. The other repays the compliment with more than equal sincerity of disdain ; smiling, with unblushing ignorance, as he addresses the deluding idol, that he worships :

Thou dumb God, that givest all men tongues,
———Thou art Virtue, Fame,
Honour, and all things else. Who can get thee,

He shall be noble, valiant, honest, wise,
And what he will ^a.

It is curious to observe the various dispositions of men in regard to the value of particular things. While the philosopher of Pera esteems his philosophical instruments the most valuable articles, he possesses, the Tartar of the Crimea prides himself on the peculiar excellence of his sword-blade, and costly tobacco-pipe, with tubes of curious woods, and mouth-pieces of milk-white amber. He sits upon a hill with his pipe, gazing stedfastly before him: but should any one inquire, whether he derives any pleasure from a contemplation of the scene, he stares with astonishment; and inquires of the intruder, if he thinks he is frantic!

The ancient Scythians clothed themselves in the skins of foxes; the Hyperboreans in those of the squirrel and the marmot; the Indians of Strabo's age in skins of bears, lions, and panthers;—while the savages of America pride themselves equally upon their rude aprons, formed of the skins of wolves, deer, elks, lynxes, and racoons. Use with these uncultivated nations is the only measure of value. The ladies of Europe value themselves upon their pearls, jewels, silks, and robes of ermine.

“To admire what is hidden, and to despise what is plain,” says Maximus Tyrius, “is the madness of men. Aware of this, the poets invented fable: which, being more clear than enigma, and yet more obscure than conversation, is a mean between knowledge and ignorance.” When we know the secret of an enigma, the enigma ceases to engage. ‘Hence,

^a Ben Jonson. *The Fox*, Act i. sc. i. l. 25.—From Horace:

Omnes enim res
Virtus, fama, decus, divina humanaque, pulchris
Divitiis parent.

Bion called wealth “the metropolis;” and Phocylides the “mother of evil.”—Seneca styled it “self-punishment.”—“Nolite,” says Cardan, “opes effundere nec contemnere: sunt enim instrumenta omnium bonorum.”—*Præcepta ad filios*.—“Call me not fool,” says Jaques, “till Heaven hath sent me fortune.”—Publius Syrius: “Fortuna, nimium fovet, stultum facit.”

when we have discovered the secrets of wealth, we lose much of our enjoyment, in respect to it. Wealth, too, is merely comparative. In France, and in almost all civilized nations, media of gold and silver have been established, which have ruined the repose of mankind. In other countries the natives look for their principal enjoyments in the lives of animals. How could the Arabian be recompensed for the loss of his CAMEL? Having to traverse vast deserts, those animals are peculiarly fitted for that duty: the Arab, therefore, esteems it the peculiar gift of Heaven. Its milk produces him food; its soil supplies him with fuel; from its urine is extracted sal-ammoniac; and it is capable of travelling two hundred and eighty leagues in eight days, with only one hour's rest in a day; a few dates; a few balls of meal; a thorny species of herbage; and the water, which it carries in its intestine ventricle.

How could we recompense a Peruvian peasant, for the loss of his LAMA? It constitutes almost all his wealth. It eats but little food—being abundantly supplied with saliva; and its frame is equally adapted for burthen and for draught. Its flesh is his meat, while its skin and its hair he manufactures into cloth. If the Arabian could exist without his camel, and the Peruvian without his lama, the Laplander would be the most miserable of the earth if deprived of his REIN-DEER. For this animal supplies its master with almost all his comforts. Its flesh with meat; its milk with drink; its skin with garments; its sinews with thread; its bones with implements; its horns with glue; and its tendons with bow-strings. While SEALS supply the Greenlanders not only with food and clothing, but with light.

The lands of Java are divided so equally, that each husbandman has just as much as will enable him to maintain his family, and employ his individual industry. In consequence

of this wise distribution, Java, like Egypt, Japan, and France^a, has every thing within itself: and, like those countries, it may be compared to the pastas, which contains within itself both the wax and the wick.

The Hindoos make the goddess of good fortune the goddess of plenty; but though they are celebrated for ancient architecture, and their modern weaving and jewellery, their mode of agriculture is irrational in the highest degree: They have no conception of the art of making hay: they sow various seeds, which ripen at different seasons, on the same land: and they have no idea of providing against a long drought by raising crops for cattle.

On the banks of the Red River in America, several of the tribes blend the agricultural with the hunting and the wandering states. Happy in their general natures, and well supplied by their own industry, every hunter has a horse and six or eight dogs; which, harnessed to a sledge, carry his furs, his firewood, his wife, and his children. They wander among forests of pine, cedar, and other trees; beneath which are nuts of various kinds; cranberry and currant trees; at the feet of which are frequently found strawberries and other fruits.

The ancient Germans lived upon milk, cheese, and what they were able to acquire in hunting. As agriculture was held in contempt, no one had lands or boundaries of his own. The prince parcelled out the whole country; and obliged the tenants of each portion to move their quarters every year. They were, however, much addicted to pasturage; and their industry was partially exercised in tending their flocks and herds. This information is afforded us by Cæsar^b; to which Tacitus^c adds a paragraph, that speaks volumes in favour of husbandry: since, he says, it were far more easy to

^a Estates have been so divided in France, that, out of thirty-two millions of inhabitants, twenty millions are said to consist of landed proprietors.

^b De Bell. Gall. lib. vi. c. 21.

^c De Morib. Germ. xxvii.

persuade them to acquire that by blood, which they might much more effectually obtain by the sweat of their brows.

One of the most oppressive laws, ever imposed upon a conquered people, was enacted by the Carthaginians against the islanders of Corsica and Sardinia. It was this^a:—that the inhabitants of those islands should not, under pain of death, plough, plant, or sow! This unique species of barbarity, never before heard of, and never since practised, was exercised for the purpose of compelling them to resort to Africa for whatever they might want. The relative fate of these states was not many years afterwards determined. No commercial country can ever last, while laws, in any way approaching to barbarism, are tolerated: and in respect to the comparative value of mines and soils, there cannot be a better exemplification than that afforded by the Mexican jesuit, Miguel Venegas. There is not, he informs us^b, a richer or a poorer province in all the world, than that of Sonora. Its veins of silver ore almost exceed belief, in point of extent and value; and yet the inhabitants are wretched in the want of all the necessaries of life: the separation of the silver by fire and mercury being so expensive, and the distance, which it has to be carried on the backs of mules so great, that little or no profit remains.

Thus we see how comparatively poor are all countries, where agriculture is neglected. Numa taught even the savages of early Rome to see this principle in its genuine light. When the Roman ambassadors announced to him, that they had elected him king of their city, and desired him to accept so sacred a dignity, he replied, “I have been educated in the severe discipline of the Sabines; and, except the time I devote to the study of the Deity, through the

^a Montesquieu, B. xxi. ch. 17.—From Aristotle, lib. viii.

^b Nat. and Civ. Hist. of California, v. i. 289. ed. 1759.

objects he has placed before me, my time is occupied in husbandry, and in tending my flocks. What you see in me, therefore, must disqualify me for the dignity, to which you invite me. I love ease; am devoted to retirement, and application to study; and, above all, I despise war and love peace." This reply strengthened the good opinion, the Roman deputation had before entertained: they induced Numa therefore to accept the crown: not one acre was added to the territory of the city during his reign, and the military spirit was softened into agricultural industry.

What a delightful picture has Fléchier given of M.^r de Lamoignon!—"Why cannot I represent him to you," says he "such as he was when he enjoyed repose after his labours in the court of judicature, at his retreat at Basville? There you might see him sometimes applying himself to husbandry, raising his meditations to the invisible objects of the Deity by the visible wonders of Nature. Sometimes establishing the repose of a poor family on a tribunal of turf in a shady part of his garden, and then reflecting on the decisions, he would have to pronounce, relative to great interests on the supreme seat of justice." "How much more delightful is such a picture as this, than those, afforded by the splendour of tyrants! We will contrast it. Hyder Ally having been, one day, observed by one of his intimate friends^a, to start in his sleep, he was asked by his friend, when he awoke, whether he had not been dreaming. "My friend," replied Hyder, "the state of a yokee^b is more,—far more,—delightful and to be envied, than my entire monarchy! Awake, he sees no conspirators; asleep, he dreams of no assassins."

When Napoleon returned from Waterloo to Paris, he was waited upon in his palace by a little boy, for whom he had a great partiality. The boy took him some coffee. The emperor sat with his hands over his eyes. "Take some," said the little

^a Wilks' Sketches of the South of India.

^b A religious medicant.

valet ; “ it will comfort you.” “ Did you not come from Gonesse ? ” — “ No, sire : from Pierre Fitte.” “ Your parents have some few acres of land and a cottage there, have they not ? ” — “ Yes, sire.” “ It is indeed a happy life ! ” ejaculated the emperor, and again covered his face. Exiled on a rock, far from the scenes of his former errors, victories, crimes, and glories, this military meteor disgraced the science of Nature by handling the spade, and cultivating his garden with his own hands ; — a fate, far too poetical for a man, who, in an age willing to gravitate towards perfection, turned the arms of liberty against itself ; and perverted science to the purposes of enslaving the body and disgracing the mind. The name of this personage might have been classed with that of Trajan and Claudius the Second ; — it now ranks with the ignominious names of Charles the Twelfth, and Frederick the Great !

BEES.

ONE branch of rural economy is, in the present age, but little attended to ; though in France, in the time of Charlemagne, it formed a considerable article of profit, viz. the Culture of Bees : — insects which have been treated of, says Columella, “ diligently by Hyginus, gracefully by Virgil, and elegantly by Celsus.” Pliny was a lover of bees ; and his Natural History contains all, that the ancients knew of their economy. Before his time there were only two practical writers : Aristomachus of Soli, who occupied himself entirely in the care of them ; and Philiscus of Thasia, who lived all his life in forests, for the purpose of watching their manners and gathering their honey.

There are many passages in the Scriptures, commemorating the produce of this admirable insect. The sons of Jacob are described as taking Joseph, their brother, a little balm and a little honey for a present ; and a curious and entertaining

account of a trial of wisdom, between Solomon and the Queen of Sheba, which was decided by a swarm of bees, is related in the Talmud.

Galen says, that he had observed honey frequently upon trees and plants, in parts of the country, where no bees lived; and that the peasants, on those occasions, called out, "Jupiter has rained honey." Some writers have confused manna with dew; but manna was a round substance falling upon the dew, and as small as hoar frost^a. When the sun waxed hot, it melted^b; its colour resembled that of bdellium^c; it resembled coriander seed; and its taste was like fresh oil; but if kept till the next day, it bred worms and stank^d. Grinding it in mills, the Israelites made cakes of it, and baked it in pans; and for forty years lived almost entirely upon it^e. St. Paul styles this food "spiritual meat^f;" David calls it "angel's food^g;" and Nehemiah^h and St. Johnⁱ give it the appellation of "bread from heaven^k."

Burekhardt^l says, that the Bedouins collect manna on Mount Djebel-Serbal, under the same circumstances, described by Moses. He says, that wherever the rain has been abundant, during the winter, it drops from the tamarisk tree, common in the deserts of Syria and Arabia^m, and in the valley of Ghor, near the Red Sea: but he is not aware, that it produces manna any where else.

In Ashanteeⁿ there is a cedar, the leaves of which exude a considerable quantity of liquid salt, which crystallizes during the day. There is, also, in Chili, a species of wild basil,

^a Numbers, xi. v. 9.

^b Exod. xvi. v. 14. 21.

^c Numbers xi. v. 7, 8.

^d Exod. xvi. v. 20.

^e Joshua v. v. 12.

^f 1 Corinth. x. v. 3.

^g Psalms, lxxviii. v. 24.

^h Neh. ix. v. 15.

ⁱ Ch. vi. v. 13.

^k Perhaps the writer of the following passage might allude to manna, when he speaks of honey:—"Bees derive their wax from the tears of trees; and their honey is that which falls from the air; especially during the rising of the stars, and when the rainbow is over the earth."

^l Letter to the African Association, July 1, 1816.

^m Travels in Nubia, p. 45.

ⁿ Bowdich's Mission, p. 175.

which is every morning covered with saline globules, resembling dew, which the natives use as salt.

Laudanum is procured in a curious manner, in some parts of the isle of Cyprus^a. It is a species of dew, which falls during the evening and night upon plants, resembling sage, the flowers of which are like those of the eglantine. Before the sun rises, flocks of goats are driven into the field; and the laudanum^a fastens on their beards; whence it is taken. It is of a viscous nature; and collected in this manner is purer than that, which adheres to the plants; because those plants are subject to being covered with dust during the day.

Pliny mentions a mountain in Crete, where bees were never found; and yet, which produced a considerable quantity of honey. It is, I believe, certain, that Pliny never was in that island; therefore, as in a multitude of other instances, he wrote from the testimony or imagination of others. It is, however, probable, that both Galen and Pliny may allude to what is familiarly called honey-dew; which, in certain climates, and under particular states of the atmosphere, may assume a consistency, not observed in other countries^b. In certain seasons, there appears a species of manna on the leaves of trees in California^c. This juice exudes from the leaves like gum.

It is impossible not to be charmed with the manner, in which Marmontel speaks of the bee-garden of St. Thomas, and of its affectionate mistress. "I was never happier," says he, "than, when in the bee-garden of St. Thomas, I passed a fine day in reading the verses of Virgil on the industry and police of those laborious republics, that prospered so happily

^a Abbé Mariti. *Travel* i. p. 233.

^b Vossius has some curious observations on a passage in Pomponius Mela, lib. viii. c. 7. "Ut in eo mella frondibus defluant," &c. &c. It is astonishing to observe, how little Nature some of the scholists were masters of!

^c Vid. Miguel Venega's *Natural and Civil History of California*, p. 51; ed. 1758.

under the care of my aunt. She had surrounded their little domain with fruit trees, and with those that flowered in early spring. She there had introduced a little stream of limpid water, that flowed on a bed of pebbles; and on its borders thyme, lavender, and marjoram; and in short the plants, that had the most charm for them, offered them the first fruits of summer. What passed under my eyes; what my aunt related to me; and what I read in Virgil, inspired me with such a lively interest in behalf of this little people, that I forgot myself whilst I observed them; and never quitted them without sensible regret^a." I too, have taken delight in, the management of bees! and I never reflect upon the days, which I passed in the garden of a farmer, in one of the most beautiful villages in Glamorganshire, where several bee-hives stood near the window, which commanded the neighbouring castle, the church bosomed in trees, and the small bay, which indented the sea-shore, without a sensible delight. In that garden there were three species of the orchis: one resembling a spider; another a wasp; and the third a bee:—and often have I meditated on the circumstance, that, as there are in some insects three bodies, as it were in one,—the caterpillar, the chrysalis, and the butterfly—the analogy might extend even to us: our body being only a temporary coat for the soul, which after a time may assume another, or exist without one.

The peasantry of this remote village were the most respectful I have ever seen. They were chiefly engaged in the lime quarries; where they gained a comfortable subsistence; most of them having a cottage, a pig, and a garden; and not a few possessed two cows and a horse. Every morning we basked in the sea; and every evening, if the weather permitted, we visited the bees; not unfrequently lifting up the hive, to observe their numbers, or to ascertain in what pro-

^a Mem. Marmontel, v. i. p. 50.

portion each colony had increased the quantity of its honey-comb. "I delight," says Thallus to Pityistus, in one of the epistles of Alciphron, "I delight to see the fruits grow ripe; it is a compensation for our labour: but, above all, I am charmed with taking the honey from the hives. I select a portion for the gods; and then assign another portion for my friends. The combs are white; and drops of honey distil from them, equal to that produced in the Brilesian caves. I send you this for the present; but, next year, you shall receive some far better and more sweet."

No people are more employed in cultivating bees than the Ingushians and Circassians; immense quantities of mead, busa, and bees-wax being prepared and sold, on the frontiers of the Caucasus, in exchange for salt. That, made in the province of the Abassines^a, is said to have an intoxicating nature; owing to its being chiefly extracted from the blossoms of the azalea pontica, and rhododendron.

The culture of bees was in much repute in Attica, and fresh honey from the hive is still in great request at Athens. The good quality of that on Mount Hymettus^b is derived from two species of savory^c. The peasants carry their bees in cane baskets up the hill in summer, and down the valleys in winter. They divide hives in spring^d; but do not permit the bees to swarm, of themselves. Solon enacted a law, that every man's stock should be kept at a distance, not less than 300 feet, from that of his neighbours^e; and that the penalty of poisoning a hive was extremely severe among the Romans, we learn from the result of a trial, in which Quintilian accused a rich man of poisoning a poor man's bees with certain venomous flowers, that grew in his garden..

Ancient husbandmen frequently transported bees from field

^a Pallas. South Russ. i. 386, 4to.

^b There are said to be now on Mount Hymettus 3,000 hives; and in Attica 12,000.

^c *Satureja capitata*.—*Satureja thymbra*.

^d Denon, Sicily and Malta, 590, 8vo.

^e Plutarch, in Vit. Solon.

to field for a more copious supply of flowers ; particularly in autumn. The Greeks moved their hives every year from Achaia to Attica ; and there is a wandering tribe, inhabiting the declivities of the Caucasus, who take their hives with them wherever they go ; and the natives of Juliers, in Westphalia, move their bees according to the season. In some parts of France and Piedmont, there are floating apiaries of a hundred bee-hives ; and similar republics once existed upon the Nile.

The honey of the Brazils is chiefly used as a medicine^a. The bees are black, small, and their sting comparatively painless. They have no hives ; but deposit their wealth in hollows of trees ; which are frequently cut down, for the sole purpose of getting their honey. Sullivan mentions a species of bee (the Tzalfalya), which has a poisonous sting, and is much dreaded by the Abyssinians^b ; and Strabo relates, that in Pontus the bees fed principally on hemlock and aconite ; and that, in consequence, the honey was poisonous. This, however, has been contradicted by Lamberti, and more recent travellers ; but that the honey of Corsica had a bitter flavour is certain ;—hence the proverb—“*Et thyma Cécropiæ Corsica ponis api.*”

In Caubul^c bees are particularly attached to the sweet-scented yellow flowers of the bedee mīshk : in the province of Pensa, in Russia, they fly, with the utmost eagerness, to the blossoms of the linden tree ; which enable them to form honey of a greenish colour, and of a delicious flavour. When the linden tree sheds its blossoms, the peasants gather the honey. But the flower, which elicits the richest liquid is the nyctanthes (Arabian jasmine). The Hindoos believe, that bees sleep upon its blossoms every night ; to

^a Koster's Trav. Brazils, p. 319, 4to. Also in the isle of Timor, on the coast of New Guinea. Vid. Dampier, vol. iii. p. 74.

^b Vol. iii. p. 287.

^c Elphinst. Introd. 41.

which Moore alludes, when describing the sounds of falling waters :

——— Lulling as the song
Of Indian bees, at sunset, when they throng
Around the fragrant Nilica, and deep
In its blue blossoms hum themselves to sleep.

No honey is more grateful to the palate than that, which is produced in Sicily, in Minorca, in the valley of Chamouni in the neighbourhood of Mont Blanc, in Moldavia and Wallachia, and in the fields round the town of Narbonne, abounding in rosemary^a.

The Guadaloupe bees lay their honey in bladders of wax, about as large as a pigeon's egg, and not in combs. They have no stings, are small, and of a black colour; producing honey of an oily consistency, that never hardens. The bees of Guadalupe, in the same manner, have no stings^b, and thence derive the name of Angelitos, "little angels." In that province there are six kinds. The one, which is without a sting, makes fine clear honey, of an aromatic flavour, superior to any in the western world. It is taken from the hive every month. This honey, particularly that made from a fragrant flower, like the jasmine, used to be sent frequently as a present to the king of France.

Soyast^a a multitude of bees once lived north of the Ister, that the country was said^c to be possessed wholly by bees. Poland is still very abundant in those insects, and they are greatly cultivated in Lower Hungary^d. In the province of Cagayan, in

^a Of all flowers, the *Cacalia suaveolens* gives the most honey to bees. Darwin relates, that he once saw a plant of this species so pregnant, that above two hundred butterflies, besides bees, were observed upon it at one time.—Econ. Veget. iv. l. 1, in Notis.

^b Some writers, however, insist that they have stings; but seldom use them: the black bee of Ethiopia has no sting. There is a species of bee which have no neuters or modified females, called labourers. "In the genus *Megachiles* the male serves for fecundation only, while the business of nidification and providing for the larvæ is performed by a solitary female."—*Catalogue of Contents of Museum of R. College of Surgeons in London*, part iv. p. 131, 4to.

^c Herodotus.

^d See Bright's Travels, p. 504, &c. 4to.

the island of Manilla, there are such a number of bees, that even the poor burn wax instead of oil. In the forest near Lamas^a, where bees build in hollow trunks and branches, the Peruvians decorticate the trees, split them in the middle, and then seize the honey and wax, attached to their internal sides. In Samar, the hives hang in the form of oblong gourds from the branches of trees: beneath which float perfumes, arising from roses of China, and a fragrant species of wild jasmine. In South Africa honeycombs suspend from edges of rocks^b. These nests are discovered by the Hottentots, who follow the flight of a little brown bird, called the Indicator; which, on the discovery of a nest^c, flies in quest of some person, to whom it may impart the discovery, which it does by whistling and flying from ant-hill to ant-hill, till it arrives at the spot, where the honeycomb suspends. There it stops, and is silent! The Hottentot then takes the chief part of the honey, and the bird feasts upon the remainder.

In the Philippine islands^d, Mindano trades with Manilla, exchanging tobacco, honey, and wax, for muslins, calico, and China silk: while in Madagascar bees are exceedingly abundant. The natives eat a great quantity of their honey, and convert the rest into an intoxicating liquor, called Toack. The best honey in Persia is collected from the orange groves of Kauzeroon; while that of Kircagah, near Pergamos, is the best in Anatolia; being collected from the cotton that grows there; and is of a snowy-white colour^e. The white honey of Lobadæe is sent regularly to Constantinople,

^a Present State of Peru, 4to, p. 421.

^b In some parts of Africa the bees are exceedingly ferocious. A swarm had nearly put an end to Park's second journey. Vid. p. 37.—An incident, too, is related in the first; 4to, p. 331.

^c Barrow.

^d Dampier's Voy. i. p. 333.

^e Aristotle speaks of white bees in Pontus, which made honey twice in every month; and he mentions bees, near the river Thermodon, which made honey in winter only; and then chiefly from the flowers of the ivy which blossomed at that season.

for the use of the Grand Seignior, and the ladies of his seraglio.

When Gama arrived in the Bay of St. Helen's, on the south-west coast of Africa^a, desirous of acquainting himself with the manners and characters of the country, he desired his crew to bring him the first native, they could procure, either by persuasion or stratagem. They in consequence seized one, as he was gathering honey, on the side of a mountain. This man, as well as all his countrymen, showed the utmost contempt for gold and fine clothes.

Bees are very prolific in the Uralian Forest; but there are none in Siberia. The Scotch colonists at Karres, in the Caucasus, have upwards of 500 hives^b. Their honey is said to have a fragrant smell, and a most agreeable flavour. Its colour is a mixture of green and yellow. That of Gurriel is nearly as hard as sugar; and partakes of that intoxicating nature^c, to which Xenophon alludes, in his history of the retreat of the ten thousand Greeks^d. The same quality has been remarked in the honey of Paraguay^e; and in that pro-

^a The honey of Guinea is excellent. Bees are very numerous on the river Gabon, near Cape Lopez, and in districts still more north in the Gulf of Guinea. —Bosman, p. 260. Ed. 1721.

^b The Tscherkessians of the Caucasus keep their hives in the villages till midsummer, and then take them to the woods. They call the queen *Psheck*, or prince. Vid. Klaproth, p. 327, 4to.

^c The country round Trebizonde, in Amasia, produces a species of rock-honey, so exceedingly luscious, that it is eaten with great caution.

^d Colonel Rottiers relates, that, during his residence at Trebisonde, in 1816, he visited the place from which the 10,000 Greeks under Xenophon beheld the sea. He remarked the ruins of an ancient temple of the time of the Emperor Adrian. The *Rhododendrum ponticum* grows there on all the mountains, and the inhabitants assert that the bees extract a honey from it, which, mixed with that of other flowers, is a kind of poison, causing stupor, in a greater or less degree, according to the season of the year. M. Dupré, the consul of France, who accompanied Colonel Rottiers, assured him that he had experienced this effect himself. Tills, therefore, confirms what Xenophon says about this honey in his "Anabasis." The inhabitants and the Turks call this honey *deli bat*, or strong honey.—*Literary Gazette*.

^e D'Azara's Travels in South America, ch. vii.

duced on the borders of the Ganges. Some honey, as we learn from Wedelus' Dissertation on Nectar and Ambrosia, was called Ambrosia; while the "pure virgin" received the appellation of Nectar: hence Linnæus called the repository in flowers the Nectarium^a. The flavour of honey depends more on the quality of the flowers, on which the bees feed, than on the animals themselves. Hence the fine flavour of the honey of Derne, in the Tripoli States; which arises from the yellow blossoms of a plant, that blows during the principal part of the year.

It is singular that Malta, which is little more than a barren rock, should, in former times, have derived its name (Melita), from the abundance of its honey. With much less surprise we learn, that a district, in South Africa, derives its name, Anteniqua, "a man loaded with honey," from a similar cause;—this district being so beautiful, that some travellers call it an earthly paradise^b.

The uses of honey are various and important. The Susans were accustomed to comb their purple wool with it, to preserve its beauty and freshness^c. The Greeks had a drink, called Hydrowel, which consisted of water and honey, boiled together, in which was infused a little old wine. Among the ancient Britons, mead (metheglin) was the principal, if not the sole, drink of luxury^d. In the court of Hoel Dha^e, the mead-maker took precedence of the physician. In Ireland they have a drink made of honey and mulberries, which they call Morat.

The Spartans and Assyrians used honey for preserving the

^a *Amoenitates Academicæ*, vol. vi.

^b "One cannot proceed a step here," says Vaillant, "without seeing a thousand swarms of bees. The flowers, on which they feed, spring up in myriads; the mixed odours which exhale from them yield a delightful gratification. Their colours, their variety, and the pure and cool air which one breathes, all engage your attention, and suspend your course. Nature has made these enchanting regions like a fairy land."—*Trav. Afric.* vol. i. p. 162, 3.

^c Plut. in Vit. Alex.

^d Diod. Sic. v. s. 26.

^e Hoel Dha's Laws, b. i. c. 22, &c.

dead from putrefaction^a. Hence Democritus formed the wish, that he might be buried in honey^b. The body of Alexander was embalmed in that liquid. Then it was placed in a coffin of gold, which was inclosed in a sarcophagus, which some suppose to be one of those, preserved in the Egyptian Gallery of the British Museum.

Honey was frequently used upon ancient altars: and in the ceremony of the Inferiæ, it was poured upon the tombs of virgins. Iphigenia, in Euripides, promises to pour upon the funeral flame of Orestes,

“The flower-drawn nectar of the mountain bee.”

In the Persians of Æschylus, too, Atopa prepares to pour, as libations over the tomb of his father,

Delicious milk, that foams
White from the sacred heifer; liquid honey,
Extract of flowers; and from its virgin fount
The running crystal.

Hence honey was considered an emblem of death: notwithstanding which, it was supposed to be the principal food in the golden age of the poets. It was used, too, in the burnt-offerings of the Persians; but it was expressly forbidden by the Levitical law^c.

The honey of flowers tempts the bees to the corollas; and they, in return, unconsciously waft upon their wings the fecundating dust to the styles of the females. When unable to reach the bottoms of the tubes of beans, they fly down to the calyx, perforate that and the corolla with their proboscis, and thereby extract the honey from the nectarium.

In medicine, honey is esteemed a purgative and aperient; while it promotes expectoration, and dissolves glutinous juices. The wax is employed externally in unguents; internally in

^a Plin. xxii. c. 24.

^b Varro in Nonius, c. iii.

^c Levit. ch. ii. v. 2.

diarrhoeas and dysenteries, mixed with oily substances; and, when dried and pulverized, bees were formerly believed to cure the alopecia. In fact, honey was once so much esteemed, that Horace frequently mixed it with his Falernian^a, declaring, that, of all medicines for the stomach, that and wine were the best. Epaminondas seldom took any thing but bread and honey^b. The Bedas of Ceylon season their meat with it. Many of the disciples of Pythagoras^c lived almost entirely upon it; also the modern Tartars; and Augustus, one day inquiring of an old man, who had attained the age of an hundred, how he had been able to arrive at such an advanced age, with so vigorous a body and so sound a mind, the veteran replied, that it was “by oil without and honey within.” The same is reported of Democritus^d.

The Romans considered bees, in general, as favourable omens. If, however, a swarm lighted on a temple, it was esteemed an omen of some great misfortune. This is alluded to by Juvenal^e; and Livy^f records an instance, also, in which they were supposed to predict calamity.

The peasants of Wales, and indeed of most countries, are extremely cautious of offending their bees; believing, if they do so, that some ill fortune will attend them. Some even go so far, as to imagine, that bees possess a portion of, the

^a Lib. ii. sat. ii. 15.

^b Athenæus, lib. ii. c. 7.

^c Philostratus gives a curious account of a tame lion, which refused all food but bread and honey. It afforded a good subject for ridicule to those who derided the doctrine of the metempsychosis. Vid. in Vit. Apoll. v. c. 42.

^d Aristotle mentions a honey, gathered from the leaves of the boxtrees, near Trapezond, which had the property of curing the epilepsy; and Niel, of St. Fiorentino, discovered honey to be an excellent remedy for a burn. There is a curious disputation between an old and a young man, relative to the virtue of this concoction, in the *Treasure of Auncient and Moderne Times*, collected from Pedro Mexico: and Ant. du Verdier, Lord of Vaupriaux, &c., booke iii. c. 15, p. 274.

^e Plut. in Vit. Dion. Val. Flac. lib. i. c. 6. Virg. lib. xii. 64.

^f Sat. xiii.

^g Liv. xxi. c. 46.

Divine mind; a belief so ancient, that even Virgil alludes to it^a. Others, however, extend their superstition only to the length of granting to them a sacredness of character. Even monarchs have respected them. Thus bees were wrought in the coronation robes of Charlemagne. Pope Urban VIII. too, chose three bees for his armorial bearings: to which circumstance Casimir,—next to Piastus, the pride and glory of his country,—has an elegant allusion^b.

Varro gravely asserts, that bees have their origin from the putrified carcasses of oxen; and M. Lemery that honey, by virtue of its vegetable qualities, contains a portion of iron. The last observation is assuredly true^c. Virgil says, that

^a, “Esse in apibus partem divinæ mentis.”

Pliny says, too, that they carry their dead out of their hives, and follow after the manner of a funeral. Vid. also Georg. iv. 256. In some parts of Suffolk the peasants believe, when any member of their family dies, that, unless the bees are put into mourning, by placing a piece of black cloth, cotton, or silk, on the top of the hives, the bees will either die or fly away. In Lithuania, when the master or mistress dies, one of the first duties performed is that of giving notice to the bees, by rattling keys of the house at the doors of their hives. Unless this is done, the Lithuanians imagine the cattle will die; the bees themselves perish; and the trees wither.

^b Cives Hymetti, gratus Atticæ lepos,
Virginæ volucres,

Flavæque Veris filiæ:

Gratum fluentis turba prædatrix thymi;

^c Nectaris artifices,

Bonæque ruris hospitæ:

Laboriosis quod juvat volatibus

Crure tenus viridem

Perambulare patriam,

Si Barberino delicata principe

Secula melle fluunt;

Parata vobis secula?

^c The presence of iron has been discovered by Dr. Clark in the petals of red roses. Mons. Geoffroy Jeng since inquired whether there was any part of a plant destitute of iron. It has not yet been accurately determined whether the iron, found in the analysis of plants, is produced by the vegetation itself, or from the particles of iron taken up with their aliment.

bees live seven years; and that they have many enemies besides man; but he is incorrect, when he asserts, that the insects, tinea, eat them; for they eat only the wax. He is equally incorrect in asserting, on Grecian authority, that the swallow has the same propensity. There is, however, a bird in Abyssinia, called the Moroc, which destroys them with the utmost wantonness; killing them, even after they have satisfied their hunger, and leaving them on the ground; and Clavigero informs us, that in Chaco, in South America, there is an animal, which sits upon the arms of trees to watch birds, and is fond of honey; hence the Spaniards call it "the honey-cat."

There is also an animal, inhabiting part of Africa, near the Capé, which though endued with a body, which emits a nauseous effluvia, subsists principally on honey. It is called the Ratel. The honey-guide cuckoo directs him to the nest of the bee; which, being frequently in a part of the tree, which it cannot reach, the Ratel signifies his rage, by biting its roots and trunk; which, being observed by the Hottentots, they know, in consequence, that the tree contains a bee's nest. The hide of this animal is so tough, that the sting of a bee cannot penetrate it.

Several persons have rendered themselves remarkable by their power over this little insect. The first account we have of this art occurs in Brue's^a voyage. When that writer was at Senegal, (1698) he saw a man, who styled himself "the king of bees." It was not without some reason, that he did so; for he had acquired the art of attracting them to such perfection, that they would accompany him, wherever he pleased: not only singly, but by thousands. The same art

^a Brue assumed the direction of the French African Company, on the Senegal, in 1697. For a more ample account of him, vid. Leylen's Hist. Acct. of Discov. and Trav. in Africa, edited by Hugh Murray, vol. i. 168.

has been practised by several persons in England and in Germany.

In Warder's *Monarchy* is a curious account of the affection, which the queen bee and her subjects have for each other. Reaumur gives a description of their architecture; while Smart, in his poem on the immensity of the Supreme Being, calls upon Vitruvius or Palladio to build, if they can, a cave for an ant, or a mansion for a bee.

A good hive contains a population of six thousand. Swammerdam gives the following account of a hive, he had the curiosity to open. It contained 1 female, 33 males, 5635 working bees, 45 eggs, and 150 worms. To accommodate this population, there were 3392 wax-cells, for the use of the working bees; 62 cells containing bee's bread; and 236 cells, in which honey had been laid up. Number of cells, 3690; population, 5864.

Bees bear an analogy to beavers, and to the genus in ornithology, called *Crotophaga*, which unite to form one nest, and labour for the general benefit of the whole tribe. One species of the orchis bears a strict resemblance, in point of external appearance, to our favourite insect; its flower, having a spot in its breast resembling a bee, sipping its honey. On this account it is called the bee-flower; and Langhorne thus alludes to it, in his fables of Flora:—

See on that flower's velvet breast,
How close the busy vagrant lies!
His thin-wrought plume, his downy breast,
Th' ambrosial gold, that swells his thighs!
Perhaps his fragrant load may bind
His limbs; we'll set the captive free:
I sought the *living* bee to find,
And found the *picture* of a bee.

The astronomers have also imagined its shape in the heavens; hence it has the honour of forming one of the southern constellations.

Bees are said to have placed honey on the lips of Plato; and Pausanias relates ^a, that Pindar, on his way to Thesbia, fell asleep near the road, when bees flew to him as he lay asleep, and wrought honey on his lips. The poets are ever happy to avail themselves of the Apian republic, in order to illustrate and embellish their subjects. Bees, therefore, are frequently important personages, in the odes of Anacreon, the Idyls of Theocritus, and the poems of Moschus and Bion ^b. Statius ^c has as fine a simile of bees, robbed of their honey, as any in Virgil. The Indian poets compare them to the quiver of the god of love ^d; and Euripides celebrates one of the valleys of Greece, because it was a haunt, sacred to "the murmuring bees." It is curious, that the first simile, in the Iliad, should refer to these insects: a passage successively imitated by Virgil, Tassé, and Milton. The ancient fathers, particularly St. Augustine, drew frequently from them; and

^a Lib. ix. c. 23.

^b Achilles Tatius affords the ground-work of an elegant poem:—"Fortasse fortuna pridie ejus diei, circiter meridiem, Leucippe Citharam pulsabat, aderam vero et ipse, Cliques illi assidebat. Ibi dum me deambulante, apicula quædam, aliunde improvise advolans, Clionis manum papugit," &c. &c., lib. ii. c. 5. Herrick has a poem, entitled the "Captive Bee," almost worthy the pen of Anacreon.

^c Theb. x.

^d NAGACESARA.—To the botanical descriptions of this delightful plant, need only add, that the tree is one of the most beautiful on earth, and that the delicious odour of its blossoms justly gives them a place in the quiver of Camadéva *. In the poem, called Naishadha, there is a wild, but elegant, couplet, where the poet compares the white of the Negacesara, from which the bees were scattering the pollen of the numerous gold-coloured anthers, to an alabaster wheel, on which Cāma was whetting his arrows, while sparks of fire were dispersed in every direction.—*Jones's Botan. Observ. on Select Indian Plants*.—A Javanese poet†, describing the beauty of the wife of the king of Kurawa, says, "She is said to be exquisitely beautiful; even exceeding the beauties of Heaven; and containing more sweetness than a sea of honey." Warburton says, that bees were considered emblems of chastity in the Eleusinian mysteries.—*Vid. Divine Legation of Moses*, vol. i. p. 235.

* The Indian God of Love.

† Hist. Java, p. i. 428.

Milton gathers honey from the same vineyard: one of his amusements, before he laboured under a gutta serena, being to mark

How Nature paints her colours; how the bee
Sits on the bloom, extracting liquid sweet.

Howel compared the republic of Lucca (in 1621) to a hive; while Shakspeare, who left neither the depths of the heart nor the secrets of Nature unexplored, nor unexamined, compares them, after the example of Virgil, to a free and well-directed government^a: and in the Persian anthology there is an apologue, showing how the imperial Jamshid borrowed several of his institutions from them.

Pantænus called one of his friends, "the Sicilian bee," because he selected sweets from various writers^b; Macrobius, in his preface to the Saturnalia, compares himself to the insect, which imbibes the best juices of flowers, and works them into forms and orders, by a mixture of its own essence: while Boethius associates the stings of bees with those, which illegitimate pleasures leave behind.

Honey's flowery sweets delight;—
But soon they cloy the appetite.

^a Marcus Antoninus illustrates the subject of legislation, by observing, with admirable precision, that what is not for the interest of the whole swarm, is not for the essential interest of a single bee, b. vi. c. liv. Shakspeare has illustrations, also: 2 Henry VI. act iij. sc. 2. Romeo and Juliet, act ii. sc. 6. Troilus and Cressida, act v. sc. 11. epilogue. There is a curious work in existence, by Samuel Purchas. It is entitled, "A Theatre of Politicall Flying Insects, wherein the nature, the worth, the work, the wonder, and the manner, of right ordering of the bee is discovered and described." 1657. The poem of Vaniere (*Prædium Rusticum*), is very particular in respect to bees. His last canto (iv.) treats of the establishment in Paraguay, which, he says, was formed on that of bees.

^b Seneca, too, Epist. 84. Of this Rollin has availed himself in precept and in practice. "An author," says he, "who draws honey from the nectarium of flowers, should convert the beauties, he finds in the ancient writers, into his own substance: thus making them his own, as bees do."—Belles Lettres, part ii. p. 2. See also p. 275. Mathew of Westminster was styled Florilegus, because he collected "the flowers" of former historians.

Touch the bee,—the wrathful thing
 Quickly flees, but leaves a sting.
 Mark here the emblems, apt and true,
 Of the pleasures men pursue :
 Ah ! they yield a fraudulent joy !
 Soon they pall, and quick they fly ;
 Quick they fly,—but leave a smart,
 Deep fermenting in the heart.

With what feeling does Thomson lament the destructive mode of obtaining the treasures of these intellectual insects ! And—as I know the nobility of your nature,—I do not anticipate a smile of derision, when I confess, that I esteem Colonna more entitled to the honours of a monument, for having introduced the practice of obtaining honey, without destroying the bees*, into the Vale of Ffestiniog, than Field-Marshal Turenne. Turenne destroyed his thousands ; Colonna has preserved his tens of thousands. Turenne's monument is of marble :—let that of Colonna be formed of honey-comb !

A curious custom prevails in Sicily. When a couple are married, the attendants place honey in the mouths of the bride and bridegroom ; accompanied with an expression of hope, that their love may be as sweet to their souls, as that

* Bees are much attended to among the Himalayah Mountains. The natives keep them in earthen pots. When they rob them of honey, they drive them out by making a noise at the end ; and taking the honey out at a back door, leave a little in the pots to recompense the bees, when they are permitted to return. Old honest Fuller, in tracing the ruin of the Templars, alludes to the destruction of bees in a manner that proves, he knew nothing of the method of preserving them. " The chief cause of their ruin," says he, " was their wealth. They were feared of many ; envied of more ; loved of none. As Naboth's vineyard was the chiefest ground for his blasphemy ; and, as in England, Lord Fantope said, that, not he, but his stately house at Ampthill in Bedfordshire, was guilty of high treason ; so certainly their wealth was the principal evidence against them, and cause of their overthrow. It is quarrel and cause enough, to bring a sheep that is fat to the shambles. We may believe king Philip would never have taken their lives, if he might have taken their lands without putting them to death : but the mischief was, he could not get the honey, unless he burnt the bees."—Hist. Holy War, b. v. ch. 3.

honey is to their palate. Well might the ancients fable, that bees encompassed the cradles of Homer^a, Plato, Menander, and Simonides^b;—well might Sophocles glory in the title, which the sweetness of his diction had procured for him; and well might the Athenians take pleasure, in perpetuating the appellation, by erecting a bee-hive of marble over his grave! •

The Greeks, not unfrequently, chose the form of a bee-hive for many of their erections. There was a temple of Apollo at Delphos, said to have been built by bees; no doubt, in allusion to its external form. This mode of building prevails, also, in New Caledonia^c; in the Isle of Carniobar^d, and in Seal Island^e. The Druids formed their houses^f, and not unfrequently, their temples^g, in a similar manner. Sepulchres in Italy^h, too, are sometimes of an analogous shape.

The ancient Romans admitted into the number of their deities, Mellona; whom they styled the Goddess of Honey; while the Thessalians and Acarnanians offered bullocks to several species of insects, which indicated superior intelligence; such as bees and ants. In Monmouthshire, the peasantry entertain so great a veneration for their bees, that, some years since, they were accustomed to go, to their hives, on Christmas eve, at twelve o'clock, in order to listen to their humming; which elicited, as they believed, a much more

^a Homer, says Alexander Paphius, was suckled by a priestess of Isis, whose breasts distilled with honey: the first sounds, he uttered, were the notes of nine separate birds: and on the morning, after his birth, nine doves were found in his cradle, fondling and playing around him.

^b Even the Hebrew writers describe honey, as being the first food of a Son, born of a Virgin: his name Imanuel; that he may know how to refuse the evil, and to choose the good.—Vide Isaiah, vii. 14. ^c Cook's Voy. vol. iv. 112.

^d Asiat. Researches, vol. ii.

^e Vancouv. Voy. vol. i. 139.

^f Strabo, v. 197.

^g Plin. Nat. Hist. ii. c. 2.

^h Vide Descrizione e disegno dell' Emissario del Lago Albanq. Tav. xiii. &c. fol.

agreeable music, than at any other period ; since, at that time, they celebrated, in the best manner they could, the morning of Christ's nativity*.

What a beautiful picture is that, presented by Virgil, in the Corycian swain ! “ I remember,” says he, “ an old Corycian, who lived under the lofty turrets of Obelai, on the banks of the Galesus. He cultivated a few acres of land, which, till they came into his possession, had been waste and neglected. The soil was too poor for the plough ; not adapted to the keeping of flocks ; nor was it well situated for the culture of vines. Yet, there, in a cottage, standing among bushes, he cultivated herbs, lilies, vervain, and poppies. He was the first to pluck the rose in spring ; the first to gather fruits in autumn. In winter he employed the principal part of the day in attending to the shrubs and flowers, which were to furnish honey for his bees. In spring he fed them ; in summer he watched their swarming ; and in autumn gathered their honey. This was his sole employment, from year to year : and in this occupation, continues Virgil, being contented and happy, he was essentially richer, than all the kings of the earth.

Simonides, my dear Lelius, is well known to have written a satire upon women. In this celebrated poem he supposes, after the manner of Pythagoras, every woman to have had a pre-existent state ; to have animated some body, or to have been composed out of some of the elements, which bear a similitude to the character, she supports in the present state of existence. This idea he carries on, in no very courteous terms, till he comes to the last species of women ; the component parts of whom, he says, were made out of the bee. The qualities, by which this order was distinguished, were a faultless character and a blameless life. Orderly in her

* The music of bees has been reduced to a scale, vid. Butler's Treatise, 1645. c. 5.

household; loving and beloved by her husband; she is the mother of a virtuous and beautiful family:

“ And her whole course of living is a pattern,
For chaste and virtuous women^a; ”

forming almost as fine a picture of an admirable woman, as Lucian's portrait of the wife of Verus. Would you know more of her qualities, my Lolius? Consult the fascinating Hortensia; who has, like a jewel, hung “ twenty years upon thy neck, and never lost her lustre.” And as it was the wish of the Romans, upon the accession of a new emperor, that he might be more fortunate than Augustus^b, and more admirable than Trajan, so, when Constance^c has arrived at a marriageable age, may she possess the qualities of the bee; united to the grace and beauty of her mother! “ A thousand graces sit, already, under the shade of her eyelids.”

LOVERS OF NATURE^d.

The Greeks were great lovers of Nature. CHIRON, whose fabulous history is the best criterion, by which may be judged the awful esteem, in which he was held, retired to a cavern at the foot of Mount Pelion, to qualify himself for the office of acting as tutor to many of the heroes, who afterwards distinguished themselves in the Trojan war. And we may judge of the impulses of PLATO by the skill, with which he adorned the academy; and by the pictures, he has exhibited in the opening and closing of his several dialogues. “ If I had an-

^a Massinger's *Duke of Milan*, act iii. sc. i.

^b Felicior . Avgosto . Melior . Trajano.—Eutrop. Brev. Hist. Rom. l. viii. c. 5. —At Roman nuptials it was customary to wish the bridegroom as happy as Thalassius, who, in the reign of Romulus, having married a Sabine virgin, was esteemed the happiest of men.—Vide Livy, i. c. 9.

^c O matre pulchrâ, filia pulchrior.

^d From Bees we ought now to proceed to ANTS; but, owing to a mistake in the arrangement of copy, ANTS are left to a future page. The error is of not much consequence; but it is right that it should be duly acknowledged.

other world to stand upon," said ARCHIMEDES,—a man of stupendous sagacity^a, —I would move the globe, wherever I pleased." Secluded in his study, he was scarcely known to the general mass of Syracusans, till the attack of Marcellus: and then he was of more use in defending the city, than the whole population united. This profound genius was accustomed to say, that, next to the solution of a problem, was the pleasure of an evening walk in the suburbs of Syracuse.

The Greek tragic writers, too, were decided lovers of natural beauty. The tragedy of Philoctetes amply attests the descriptive talents of SOPHOCLES;—those of EURIPIDES are displayed in almost every tragedy, he has written; and the Prometheus and the Suppliants eloquently illustrate the descriptive genius of ÆSCHYLUS^b.

There are some men, whose love of Nature leads them too far in the regions of Hypothesis; but whose very errors teach us to think. Others there are, whose disregard to every thing unconnected with their interest is so great, that they would esteem any one idly employed, who was investigating a plant, even on the borders of paradise. The best method of viewing Nature is to unite poetry to science; and to enlist both in the pursuit of truth; in order that both may affect the heart, and purify the mind. "There is nothing so delightful in literature," says Cicero^c, "as that branch, which enables us to discern the immensity of Nature; and which, teaching us magnanimity, rescues the soul from obscurity." Thus, too, thought Mons. Necker.—For even amid the factions of Paris^d he could recur to Nature's sublimities; and in age he still

^a Vir stupendæ sagacitatis.—Wallis.

^b "The Greeks were not blind to the beauties of rural scenery; but their descriptions of rural objects are almost always what may be called sensual descriptions, exhibiting circumstances of corporeal delight, such as breezes to fan the body, springs to cool the feet, grass to repose the limbs, or fruits to regale the taste and smell, rather than objects of contemplative pleasure to the eye and imagination."—*Campbell's Poets*, v. 215.

^c Tusc. Quest. i. c. 26.

^d Staël's Mem. p. 10.

retained the imagination and sensibility of youth. If men, indeed, would expel Nature even with violence^a, she would seldom fail to return.

No writer, ancient or modern, has shown a greater relish for natural beauty, than HORACE. It is indicated in almost every ode, that he has written. If he celebrate the powers of wine, the pleasure of sitting under the shade of the vine tree is remembered too. If he sing the charms of his mistress,—the rose is not more beautiful; the violet has no sweeter perfume. Does he sing of war? He forgets not to contrast its pains and its honours, with the pleasures of a smiling country, peopled with rural animals, and a rural population. Upon a couch, at Rome, or Lucretetis, he calls to mind the season of the vintage; when grapes hang in purple clusters on the vines; and happy peasants dance, in various groups, upon the margin of a river. “With a fountain of clear water,” says he, “and a shady wood, I am happier than a prince of Africa. Ah! how delighted am I, when wandering among steep rocks and woods; since the shades of forests and the murmuring of waters inspire my fancy, and will render me famous in all future ages. Sing, oh! ye virgins, the beauties of Thessalian Tempe, and the wandering isle of Delos:—celebrate, oh! ye youths, the charms of that goddess, who delights in flowing rivers and the shades of trees; who lives on the mountain of Algidus, among the impenetrable woods of Erymanthus, and on the green and fertile Cragus.” And here it may not be unimportant to remark, that while Virgil is always wishing for the cool valleys of Hæmus, and other portions of Greece, Horace more frequently alludes to the climate and scenery of Italy. How happy is he at his villas! and with what delight does he celebrate the superior advantages of a country life, in his second epode!—a poem, which forcibly recalls to our recollection Virgil’s Corycian Swain, and Claudian’s Old Man of Verona.

^a Furcâ.—Hor. Epist. x, v. 34. Dives opis Natura suæ. Sat. ii. v. 74.

TIBULLUS was equally sincere in his love for the country. His elegies, which so frequently gem the eye with lustre,—the best evidence of his simplicity and pathos,—are, in consequence, frequently embellished with allusions to natural objects, and with descriptions of the joy, content, and happiness of a country life. But it is not the poetry of Tibullus only, that recommends this amiable man, so much to our attention and applause. Few poets have had principles so fixed, and have adhered to them with such firmness and constancy, as Tibullus:—few have panegyrised so little, where flattery was so sure of reward:—and though Virgil may excel him in the grandeur of his subject, and the majesty of his numbers; though Horace bears the palm, for acute satire, sprightliness of wit, and brilliancy of intellect, I would rather wear the honours, arising from the manly politics of Tibullus, than be entitled to the most vivid laurel of the poetic wreath. Horace gives a highly agreeable picture of Tibullus, and his fortune^a: since he compliments him with having a fine form, wealth, and a mind to enjoy it: vigorous health, elegant thoughts, private esteem, and public admiration.

Descended from an honourable branch of the Albian family, he fought the cause of the people by the side of Messala; and though animated with all the fervency of a grateful friendship towards that celebrated statesman, he disdained to follow his example, in paying court to the conqueror at Philippi. Weary with a hopeless contest, and disgusted with the corruptions of the times, he retired to Pedum: there to indulge in the innocent occupations of a country life; to recruit his impaired finances; and, in the alternate amusements of agriculture and poetry, to soothe the disappointments of his heart; and, above all, to retain, unimpaired, those high and genuine ideas of liberty, which he had imbibed in early youth, from the lessons of his preceptors, and the splendid examples of former ages.

“If life were not too short,” says Sir William Jones, “for

^a Lib. i. epist. 4.

the complete discharge of all our respective duties, public and private, and for the acquisition of necessary knowledge in any degree of perfection, with how much pleasure and improvement might a great part of it be spent, in admiring the beauties of this wonderful orb !” This observation is in the true spirit of Plato ; and, therefore, worthy the pen of a man, who, to an ardent love of philosophical truth, possessed a genius capable of enlivening jurisprudence, and of rendering poetical even geometry and physics. Nothing can be more delightful, or more essentially profitable, than a whole life, spent in such elegant and unsatiating employments ! The objects are so numerous and diversified ; their respective properties so distinct ; their uses so important ; and their beauties so alluring, that no one, duly initiated into their secrets, retires with weariness or disgust.

CATULLUS, MARTIAL^a, and STATIUS^b were ardent admirers of Nature: equally so were Atticus^c, Tacitus^d and Epictetus^e. CICERO, who valued himself more upon his taste for the cultivation of philosophy, than upon his talents for oratory, seems not to have felt the truth of an adage, now so common in Europe, that “ *the master of many mansions has no home.*” For he had no less than eighteen different residences in various parts of Italy. And though it is probable, he had not all of them at one time, but bought and sold them, as is the custom of the present day, yet it is certain that he had seven at one time. He generally speaks of them in terms of attachment : and they were all erected in such beautiful situations, that he called them “ *the eyes of Italy*” : as Pliny, the naturalist, calls Ephesus one of the eyes of Asia^f. The retreat of Tus-

^a Epig. x. E. 51, 58. In Ep. 58, l. 3, Martial gives the first hint to modern gardeners.

^b Sæpe per Autumnum, &c. Sylv. ii.

^c Cic. de Legibus, ii. n. 3.

^d Nemora vero et luci tantam mihi afferunt voluptatem, &c. &c. In *Dialogo*.

^e Arrian, lib. i.

^f Cur ocellos Italiæ, villulas meas non video.

^g Nat. Hist. v. c. 29.

culum was, however, his favourite residence. This spot was possessed, previous to the late tumults in Italy, by a Basilian convent of Grecian monks, called *Grotta Ferrata*^a; and it was the favourite amusement of the brothers of that monastery, to exhibit to enlightened travellers the remains of Cicero's buildings, and the small aqueducts, that watered his garden. This retreat the orator embellished with every specimen of art, that his friend, Atticus, could purchase for him at Athens. It was the most elegant mansion of that elegant age; and the beauty of the landscapes around it, adding lustre to the building, refined the taste of its accomplished possessor. Cicero,

— From whose lips sweet eloquence distill'd,
As honey from the bee;

Cumberland—*Calvary*.

draws a delightful picture of the almost infantine amusements of Scipio and Lælius, at Caieta and Laurentum: when, fatigued with business, and happy in being allowed the indulgence of a quiet conscience in a retired spot, they endeavoured to grow boys again in their amusements; and derived a sensible pleasure from gathering shells upon the sea-shore.

The amusements of Cicero himself were equally indicative of an excellent heart. Balanced in his opinions by an accurate knowledge of things, he had most of the qualities of genius, without any of its eccentricities. Simplicity and dignity were united to the utmost gentleness and good-nature; and, equal to the society of soldiers, statesmen, and philosophers, he danced with youth, and ran, laughed, and gambolled with infancy^b. He recommends an attention to the natural beauties of the country, in which we live. "It is a proper study," says he, "for the serene period of age." Not only was Cicero alive to these impressions, but Livy^c and Sallust^d.

^a Several houses have been, within these four years, discovered at Tusculum, by Lucien Bonaparte; in which were found several statues, which the Roman antiquaries valued at 22,000 rix-dollars.

^b De Senect. 53.

^c Lib. xxvii. Vos mehercule, &c.

^d De Bell. Cat. Lota amœna, &c.

PLINY the Younger, who was accustomed to say, that if a man would perpetuate his fame, he must do things worth recording, or write things worth reading, was never happier, than when he was indulging himself at his country seats ;—where he found leisure to write to his friends, and to celebrate the views which his villas afforded. “ Tusculum,” says he, with honest and elegant pride, “ is situated in a fine, natural amphitheatre, formed by the richest part of the Apennines.” “ Hero,” he observes in another letter, “ I enjoy the most profound retirement. All is calm and composed ;—circumstances which contribute no less, than its unclouded sky, to that health of body and cheerfulness of mind, which in this place I so particularly enjoy.” “ To a man of a literary turn,” says he in his twenty-fourth epistle, “ a small spot is amply sufficient to relieve his mind, and delight his eye. Sauntering in his domain, he traverses his little walk with reiterated pleasure ; grows familiar with his two or three vines ; and beholds his small plantations with satisfaction.”

Pliny had several country seats on the Larian lake ; two of which he was particularly partial to. The manner, in which he spent his time at those villas *, he has described *con amore*, in a letter to Fuscus. And because we have but an imperfect idea of Roman villas, I would have sent you, my Lelius, a translation of the description, he has given of his villa at Laurentium, (the ruins of which were discovered in 1714,) had I not despaired of imitating that diligent negligence of style, which so much excited the admiration of Erasmus. In regard to epistolary writing, I am tempted, with the scholiasts, to give Cicero the preference, when the subjects are of public interest ; but when they relate to private sentiments and occurrences, I think our favourite Pliny has but few competitors. Indeed, he has none !—There is an urbanity and an elegance, a devotedness of affection, and an undisguisedness of

* He frequently styles them *meæ deliciæ* ; hence, probably, Voltaire borrowed the name of *Délices*.

heart, irresistibly winning and agreeable; which none of the moderns have equalled, and which none of the ancients, (if we except Cornelia ^a.) ever surpassed.

DIOCLETIAN, when he selected a spot for his retirement, solicitously observed, that his palace should command every beauty which the country would admit ^b. In this retirement, he first began to live; to see the beauty of the sun: and to enjoy true happiness, as Vopiscus relates, in the society of those he had known in his youth. The example of Diocletian was, long after, remembered by Charles V. of Spain; who, in imitating his Roman prototype, derived but little comparative fame, and deserved less. It was the extreme beauty of the situation of the Monastery of St. Justus, situated in the Vale of Placentia, and belonging to the order of St. Jerome, which first inspired that restless despot with an idea of quitting a world, he had governed so long and so malignantly. As he passed near that monastery, many years before his retirement, he remarked to his attendants, that it was a spot, “to which Diocletian might have retired with pleasure.” The remembrance of this place never deserted him: and, at length,—weary of the world, since he was unable to give effect to his projects,—he withdrew to the melancholy of a cloister ^c; where, in silence and solitude, he entombed his ambition; resigned his plans; and, in the hope of conciliating posterity, derived some portion of consolation, for having so long

^a This Cornelia was the daughter of Scipio Africanus, and the mother of the Gracchi. Her letters, which were published, and in general circulation at Rome, are said to have been perfect models of epistolary writing.—Quint. i. c. i. Cic. de Claris Orat. s. 211. 104. Plin. iii. s. 14.

^b These beauties are well described in Adams' Antiquities of Diocletian's Palace at Spalatro, p. 67. Thus the Abate Fortis:—“E' bastevolmente nota agli amatori dell' Architettura, e dell' Antichità, l'opera del Signor ADAMS, che a donato molto a que' superbi vestigi coll' abituale eleganza del suo toccalapis e del bulino. In generale la rozzezza del scalpello, e l' cattivo gusto del secolo vi gareggiano colla magnificenza del fabricato.”—Vide Viaggio in Dalmazia, p. 40. For the plan and views of the palace, temples of Jupiter and Æsculapius, with the Dalmatian coast, vide *Voyage de l' Istrie et de la Dalmatie*.

^c Robertson, p. 260.

agitated Europe by his projects, devastations, and public murders.

PHILIP V. of Spain, too, weak, ignorant, idle and superstitious as he was, signalized his love of the beautiful and the grand, by choosing, as the place of occasional retirement, a deep and solitary wood, embosomed in vast mountains. There, —about two miles from the city of Segovia, — he erected the palace of St. Ildefonso; and so embellished the natural beauties of the place, that an enthusiastic traveller declares, that the mere sight of them were alone sufficient to recompense a journey in Spain.

Even Madame de POMPADOUR, CATHERINE DE MEDICI, DANTON, and the cynic DENNIS, were capable of receiving pleasure from the works of Nature. The first of these discordant characters, bold and voluptuous as she was, took great delight in forming the gardens and groves of Menars, which, as an instance of her peculiar friendship, she bequeathed to the Marquis of Marigny. CATHERINE DE MEDICI, upon whose head rest many atrocious murders, prided herself upon having made the noble avenue, which still bears her name, leading to the Chateau de Blois, situated so exquisitely, as to have reminded many a traveller of the enchanted Castles of Ariosto and Boyardo.

DENNIS, the sour, vindictive Dennis, a critic, powerful yet tasteless, possessing the sting of the wasp and the industry of a bee, thus describes his pleasure. "The prospects which, in Italy, pleased me most, were that of Valdarno, from the Pyrenees; that of Rome, and the Mediterranean, from the mountain of Viterbo: of Rome at forty, and that of the Mediterranean at fifty miles' distance from it; and that of the Campagna of Rome, from Tivoli and Frascati. But from a hill in Sussex, Leith hill, I had a prospect more extensive, than any of these, and which surpassed them at once in rural charms, in pomp and in magnificence. When I saw that side of Leith hill, which faces the northern downs, it appeared the most beautiful prospect I had ever seen; but after we

conquered the hill itself, I saw a sight, that looked like enchantment and vision, but vision beatific." These observations derive additional interest, when we remember, that the author was a hornet in criticism; and an indignant observer of the dispensations of fortune.

DANTON, the ferocious Danton,—the *Moloch of the Revolution*,—even Danton, of all his associates the most energetically depraved, when imprisoned, preparatory to his execution, amid all those oaths and ribaldries, for which he was so disgustingly remarkable, was often heard to expatiate, with all the fervour of a strong mind, on the comparative charms of a rural mode of life. This reminds me of COUNT STRUENSEE, who assured Dr. Munter, that "the contemplation of the works of Nature had oftentimes afforded him great satisfaction; and that it had been the only means of keeping him from atheism, into which he, otherwise, certainly should have fallen."

A curious exemplification of the affection of mankind for natural beauty was, also, afforded in the instance of Michaël Howe, the last and most execrable of all the bush-rangers of Van Diemen's land. This man having been transported from England, was assigned to a colonist of that island as a servant. Having remained some time in this situation, he fled; and joined a party of bush-rangers: but after a multitude of murders, robberies, and escapes, he was, at length, secured by stratagem. His dogs, arms, knapsack and ammunition were taken from him; and in one of his pockets was found a small memorandum book, in which he had recorded his dreams, and a design of settling permanently in the woods. In order to make this the more practicable and agreeable, he had formed a list of plants, the seeds of which it was his intention to procure. After enumerating various fruits and vegetables, he finished with a list of the flowers he hoped to obtain. That a man, so execrable as this, should retain a taste for flowers, is a curious anomaly in the history of the human mind.

The philosophers living in the time of Philostratus, (who records the fact ^a;) were accustomed to retire to the shades of Mount Athos,

————— Where Meditation
Might think down hours to moments.

The Greek scholars, driven from the enchanting shores of the Bosphorus by the Turks, lamented the loss of the fine country they were compelled to quit, next to the loss of their libraries: the Apennines could alone compensate them for the region they had left. In this love of Nature they were equalled by the friends and companions of PETRARCH. To describe the satisfaction that elegant man enjoyed in his hermitage, at Vauchuse, were impossible. Possessing a mental health, superior to the contagion of all bad examples, he was never truly happy when away from it; he was never weary of celebrating its beauties; and never fatigued with describing them to his friends.

To Vauchuse, as he informs us in a letter to the Bishop of Cavaillon, he went when a child; there he returned when he was a youth; there in manhood he passed some of the choicest years of his life; and, had he been capable of reflection, at so awful and so sudden a period, he would have lamented, that he was not permitted there to close his mortal existence. Vauchuse, (*Vallis Clausa*;) is a small valley, bounded by an amphitheatre of rocks, bold and romantic. The river Sorgia divides the valley. To the south is the Mediterranean; while at the feet of the rocks is an immense cavern, in which is a remarkable fountain. That Laura died unmarried is now, I should suppose, completely verified. She died in 1348, and was buried at Avignon. Her grave was opened by Francis I. of France, in which was found a box, containing a medal, and a few verses, written by Petrarch. On the medal was impressed the figure of a woman; on the reverse the letters M. L. M. J., signifying *Madona Laura morta jace*.

^a In vit. Apol.

The enthusiastic monarch returned every thing into the tomb, and wrote an epitaph in honour of her memory^a.

The great Discoverer, COLUMBUS, was peculiarly distinguished by his love of natural scenes^b. At his country seat in the Duchy of Parma, too, PROSPERO, Marquis of Manara, born among temples and colonnades, wrote those pastorals and sonnets, which established for their author a celebrity nearly equal to that of any poet of his age. Upon the death of her husband, Ferdinand, Marquis of Pescara, VITTORIA COLONNA retired to the island of Ischia, finely situated near the bay of Naples, and gave herself up to the sorrow, which the death of a man, so deservedly dear to her, could not fail to occasion. Her beauty and her merits attracted many wealthy and noble suitors;—but she refused them all. Captivated with the beauties of the island, she listened to the inspirations of the muse; became the admiration of Italy; and celebrated by all the literati of her time. In her bower, or walking on the sea-

^a At Hatfield House, in the county of Hertford, is a picture of this celebrated woman, on which is inscribed;

“ Laura fui, viridens Raphael fecit atque Petrarca.”

^b “ From his continual remarks on the beauty of the scenery,” says his elegant biographer, “and from the pleasure, which he evidently derived from rural sounds and objects, he appears to have been extremely open to those delicious influences, exercised over some spirits, by the graces and wonders of Nature. He gives utterance to these feelings with characteristic enthusiasm, and at the same time with the artlessness and simplicity of a child*.”

That this observation is correct, let us adduce one remarkable instance. “The beauty of Puerto Santo, and the clearness of the water, through which the sand at the bottom may be seen; the multitude of palm trees of various forms, the highest and most beautiful, that I have met with, and an infinity of other great and green trees; the birds in rich plumage, and the verdure of the fields, render this country, most serene princes, of such marvellous beauty, that it surpasses all others in charms and graces, as the day doth the night lustre. For which reason, I often say to my people, that, much as I endeavour to give a complete account of it to your majesties, my tongue cannot express the whole truth; nor my pen describe it: and I have been so overwhelmed at the sight of so much beauty, that I have not known how to relate it.”

* Vid. Irving's Life of Columbus, p. 271. I cannot refrain from saying, that I think Irving's Life of Columbus is the most beautiful biographical work of the present age.

shore, she meditated most of those poems, which have entitled her to such honourable mention among the most celebrated of the Petrarchian school. There it was, she wrote her sonnets and her Canzone; poems, which, with her Stanze, written at an earlier age, abound in lively description and natural pathos.

POLITIAN celebrated the admirable scenes of Fiesole; and TASSO, whose celestial *tinsel* will delight an age, when the bust of Boileau will only adorn a college, was born at Sorrento, the retreat of his father, situated amid the finest scenery in all Italy. Born in such a spot, he never lost that relish of Nature, which, in many of the more unfortunate occurrences of his life, was his chief and only consolation. At the villa of Zangà, in the neighbourhood of Bergamo, he revised his tragedy of *Torrismondo*; and while living in the court of the Duke of Ferrara, he was never happier, than when he was invited by the Duke to his retirement, at Belriguardo, surrounded by gardens, and watered by the Po. He sleeps now beneath the orange-tree of St. Onuphrius. To love Tasso was to love honour, virtue, and genius. Even the monks of St. Onuphrius were sensible of his merit!—they erected a monument, therefore, over his ashes.—Melancholy, supremely melancholy are our reflections, when we recal to mind, that Tasso was neglected, by fortune; and that he therefore permitted his imagination to exalt her standard over the ruins of reason! Boileau presumed to apply the epithet *clinquant* to this exquisite poet, without understanding a single word of Italian! Time, however, in its well tempered crucible, has assayed this tinsel, and pronounced it gold.

Oh heart!—It is a sad employ,
 The flowers, we dare not cull, to count;
 From deserts gaze at fields of joy,
 Barr'd from approach by main or mount:
 To dream of bliss to come or past,
 Of cheerful hearths and peopled halls;
 Then wake,—and hear the hollow blast
 Moan mournful through the ruin'd walls*.

* H. Neele.

ARIOSTO, who declared, that he would not sell his liberty for the best cardinal's hat in Rome ; and who confessed to those friends, who surrounded his bed, that he left the world without reluctance, since he felt assured, that he should have the felicity of meeting many friends in the next world, whom he had dearly loved in this :—Ariosto, the richly gifted Ariosto, was equally an admirer of fine landscape. Many parts of his *Orlando Furioso*, therefore, are taken up with describing the wild and romantic scenery, in which several of the principal actions, he celebrates, were performed. In the gardens belonging to the house, which he erected for himself in the city of Ferrara, he added several cantos to his immortal poem ; and rendered into verse the comedies of *Cassaria* and *Suppositi*.

LEO X., also, was exceedingly partial to country diversions and to rural scenery. His villa at Malliana, at length, became so delightful to him, that he seldom quitted it for Rome, unless upon the most urgent occasions. His return was, at all times, greeted by the peasantry of his neighbourhood, in the most enthusiastic manner. They met him, in bodies, upon the road ; they presented him with flowers and fruits ; and were happy, beyond the common measure of felicity, when the condescending pontiff accepted any of their rustic presents. In return, he gave them more substantial benefits ; the old and the young partook alike of his bounty ; upon the damsels he bestowed portions on the day of their marriage ; and entered into conversation with his neighbours with the most fascinating condescension : esteeming, like Titus Vespasian, nothing more becoming a great and magnanimous prince, than the sending every one from his presence contented, cheerful, and happy.

CERVANTES insists that solitude, agreeable prospects, and serene weather, contribute so much to the fecundity of genius, that they will enable the most barren mind to send forth productions, worthy of captivating mankind. That STRADA was a

lover of natural beauty is evident from the pleasure, with which he describes the villa of Matraria^a; and many of Boccace's eclogues,—superior to those of Mantuanus,—are not unworthy of being placed with those of Sannazarius. Of these the *Vallis Opaca*, the *Sylva Cadens*, and the *Olympia*, are equal to the *Pastorum pathos*, the *Galatea*, and the *Laurea occidens* of Petrarch.

Dum montes, sylvasque coles, et roscida rura :
Ipse colam montes, sylvas et roscida rura.

Ed. II.

It was in the enjoyment of Italian scenes, that CLAUDE LORRAINE first elevated his genius to the contemplation of Nature. There he caught that poetic relish for beauty, which enabled him to represent, on canvas, Nature in her most lovely and most captivating attire. And though the biographer of METASTASIO has neglected to notice it, it is not to be questioned, but that the magnificent neighbourhood of Naples contributed, in no small degree, to overcome the resolution of that elegant man, when he had bade, as he thought, an eternal adieu to poetry. He had wasted his fortune at Rome in unprofitable dissipation; and had put himself under the care of the celebrated advocate, Paglietti, with the firm resolution of resuming a profession, he had long neglected. For some time, he exercised the greatest tyranny over his own inclinations; till, by the entreaties of the Countess of Althan, he was persuaded to write an Epithalamium on the marriage of the Marquis Pignatelli. To this succeeded the drama of Endymion, the Gardens of the Hesperides, and Angelica;—till, captivated by this irresistible recal, and animated by the scenes, which embellish the bay of Naples, he again neglected the law, and gave himself up to his favourite amusement.

DANTE!—a poet, whose Inferno, Purgatory, and Paradise, Schlegel supposes not only to equal, but to excel the Æneid in strength, truth, depth, and comprehension. Dante, assuredly,

^a Prol., lib. ii., Prol. i.; also Prol. iii.

had a mind of the first order :—but to place him before Virgil, is like preferring Mount Hecla to Mount Helicon. After many years' exile from Florence, Dante was allowed to return upon condition, that he would confess himself guilty of the charge, for which he was banished ; pay a sum of money ; and ask pardon of the republic. His answer to this proposition exhibits one of the finest specimens of heroic feeling on record ; it is, moreover, well adapted to our general subject. “ Is such an invitation,” said he, “ glorious to Dante ; after suffering an exile almost fifteen years ? Is it thus, then, that they would recompense innocence, which all the world knows, and the labour and fatigue of unremitting study ?—Far from the man, who is familiar with philosophy, be the senseless baseness of a heart of earth, that could act like a little scholastic, and imitate the infamy of some others, by offering himself up, as it were, in chains. No ! This is not the way, that shall lead me back to my country. But I shall return with hasty steps, if a way can be opened to me, that shall not derogate from the fame and honour of Dante. But if by no such way Florence can be entered, then Florence I shall never enter.—*What !—shall I not every where enjoy the sight of the sun and stars ? And may I not seek and contemplate in every corner of the earth, under the canopy of heaven, consoling and delightful truth, without rendering myself inglorious ; nay even infamous to the people of Florence ?—Bread, I trust, will never fail me.*”

None of the poets of Italy, however, seem to have indulged a greater admiration of Nature than Alfieri. “ When at Marseilles,” says he, “ I went to the theatre every evening. After the performance was over, it was my regular practice to bathe every evening in the sea. I indulged myself in this luxury, in consequence of finding a very agreeable spot, on a tongue of land, lying to the right of the harbour ; where, seated on the sand, with my back leaning against a rock, I could behold the sea and sky, without interruption. In the contemplation of

those objects, embellished by the rays of the setting sun, I passed my time, dreaming of future delights^a." In Sweden, he was charmed with the clear winter nights; when the stars seemed to have doubled their number, and brilliancy. "Every scene in Bothnia," says he, "gave me pleasure. They were calculated to awaken fantastic, melancholy, and grand images, by a certain, vast, indefinable silence, which reigns in the atmosphere, making us feel as if we were out of the world."

Physicians are, for the most part, the most elegant men of the respective countries, in which they reside: the most humane, the most liberal, and the most abounding in general science. The names of Fracastorius, Haller, Hottze, Tissot, Zimmermann, and many of my own country, sufficiently illustrate the truth of this remark. As to FRACASTORIUS—never do I meditate on the enjoyments, he experienced at his villa near Verona, without a transport of admiration. Calm, elegant, and dignified, in the bosom of science, music, poetry, and philosophy, heightened as every one of them was by the active benevolence of the physician, he corresponded with many of the most celebrated characters of his age; and occasionally shared his social comforts with Navigero and Cotta, the Bishop of Verona and Cardinal Farnese^b.

COUNT HARRACH of Vienna, too, is an illustrious example. Born of a noble family and to a considerable fortune, he devoted no small share of his youth to the acquirement of medical science, in order to dedicate his life to the service of mankind. After studying in many of the universities of Europe, particularly in those of Prague, Edinburgh, and Glasgow, he fixed his abode at Vienna, and devoted his whole time to the medical art, in favour of the indigent and distressed. He still lives; and entering the meanest hotel, his entire fortune is

^a Life, i. 150, 1.

^b There is a fine portrait of Fracastorius, (from a medallion), in Verona Illustrata, lib. iv. 337. 1731. Inscription:—

• SACRVM. MINERVAE. APOLL. ET. AESCVLAP."

expended in relieving the sick. His love of Nature alone divides his time, without diverting his efforts from the service of the meanest and most indigent of mankind.

In England and Scotland too, physicians have long enjoyed the reputation of being elegant and scientific, humane and conciliating. Of these LETTSOM, FOTHERGILL, HAWES, CURRIE, and DRAKE of HADLEIGH, are eminent examples.

Shakspeare's love of Nature is indicated in almost every scene he has written^a.

The influence of scenery over the mind and heart of DRUMMOND of Hawthornden constituted one of the principal charms of his life, after the death of the accomplished Miss Cunningham. His retiring to Hawthornden was the beginning of his happiness. For wildness and beauty Hawthornden is surpassed by few scenes in Scotland. There, in the middle period of his life, Drummond tasted those hours of enjoyment, which were denied to his youth. Thither Jonson travelled to enjoy the pleasures of his conversation; and there he perused, with attention, the best Greek, Roman and Italian authors; charmed away the hours in playing favourite Italian and Scottish airs upon his lute; and devoted many a peaceful hour to the fascinating game, or rather science, of chess^b. The loss of Miss Cunningham increased, in his youth,

^a "No person can study his writings without perceiving, that, throughout the vast range of being, whatever is lovely and harmonious, whatever is sweet in expression, or graceful in proportion, was constantly present to his mind; that

On every part,
In earth, or air, the meadow's purple stores,
The moon's mild radiance, or the virgin's form,
————— he saw pourtrayed
That uncreated beauty, which delights
The mind supreme^c."

^b In corroboration of the antiquity of this game, we may refer to the extraordinary circumstance, that in some of the tumuli of Tartary have been found "all sorts of vessels, urns, ornaments, scymetars, daggers, medals, and chessmen and boards of solid gold."—*Straklenberg*, p. 364.

^c Akenside, P. I. Drake's Memorials of Shakspeare, ii. 616, 4to.

that habitual melancholy, to which he was constitutionally disposed ; and gave birth to many of those sonnets, the sweetness and tenderness of which, possessing all the Doric delicacies of Comus, for mellowness of feeling and tender elevation of sentiment, may vie with some of the best Grecian epigrams. How beautiful is the sonnet to Spring, so well imitated from a passage in Guarini's *Pastor Fido* ! while the passage of Guarini is admirably imitated and improved by Lord Lyttleton, in his ode on the Approach of Spring ; which, in melancholy moments, my Lelius, you have so often sung, in concert, with Colonna, while Hortensia has tuned it on her harp to a charming French air, composed by our friend, the elegant and amiable La Fontaine.

MILTON, also, alive to every feeling of nature and the muse, honoured Guarini, by adapting his idea to the circumstance of his own misfortune ; a passage, which feelingly expresses his regret, that he could no longer enjoy the smiles and graces of all bounteous nature.

Thus with the year,

Seasons return : but not to me return

Day, or the sweet approach of even or morn ;

Or sight of vernal bloom, or summer's rose,

Or flocks, or herds, or human face divine *.

Milton is supposed to have imbibed many of his ideas, respecting landscape, from Tasso, Spenser, Ariosto, and Italian romances. But a poet, accustomed to the environs of Ludlow, could want no adventitious aids to form a taste naturally elegant and refined. Nature alone was Milton's book ! The passage from *Grodignus*^b, quoted by Mason, had probably never been seen by Milton ; or if it had, what does it whisper to the imagination more than Milton had an opportunity of witnessing, every day, during his residence in Ludlow castle ?

After reading Comus, and the pictures in *Paradise Lost*, how astonishing is the assertion of Johnson, that Milton viewed

* *Par. Lost.* b. iv.

^b *De Abassinorum Rebus*, lib. i. c. 8.

Nature merely through “the spectacles of books!” And equally are our wonder and indignation excited, when we read the passage, where he says, that Comus is “inelegantly splendid, and tediously instructive.” Mistaking allusion for description, this great moralist imagines Milton to call in learning as a principal, when he calls it in only as an auxiliary. Equally astonishing is the extreme apathy, I had almost said disgust, with which Johnson viewed the productions of the descriptive poets, and even the fairy landscapes of Nature herself. When in Scotland, he confessed that he had observed no scene so agreeable to his imagination, as Fleet Street: in criticising Lord Lyttleton’s poems, he observes of his “Progress of Love,” that it is, “sufficient blame to say, it is pastoral;” forgetting that he had himself written the thirty-sixth number of the Rambler. He condemns Dyer’s Fleece; —one of the noblest descriptive poems in our language! Of Philips’s Cyder, he adopts Cicero’s tasteless opinion of Lucretius; “that it is written with much art, but with few blazes of genius.” Of Somerville’s Chase, he observes that “praise cannot totally be denied.”

“Strange is it,” says Beattie, “to observe the callousness of some men; before whom all the glories of heaven and earth pass, in daily succession, without touching their hearts, elevating their fancy, or leaving any durable remembrance.” Thus the *Cingalese*, though in possession of flowers of the finest colour and most fragrant odour, never cultivate any of them. The *Kamtschadales* often reproach their deities for making their country so steep with hills, and so deformed with rapid rivers: and the *Mongols* being asked, why they did not cultivate their herbs and vegetables, replied, that herbs were made for beasts, and beasts for men^a!

^a Rousseau said of the inhabitants of the Pays de Vaud, “the natives and the country are not made for each other!” The same may be said of Wales, of Italy, and of all other fine countries. Men of all orders and climates can derive satisfaction from eating, drinking, talking, and endeavouring to get

But Milton—how happy he was at those moments, which he was permitted, in early youth, to devote to the pleasures of rural contemplation, we may sufficiently perceive from the manner, in which he expresses his gratitude to his father for having granted those pure and innocent indulgences.

Nec rapis ad leges, malè custoditaque gentis
Jura, nec, &c. *Ad Patrem.*

Nor did you force me, mid the bar's hoarse throng,
To gather riches from a nation's wrong.
To higher hopes you bade me lift my mind,
And leave the town and civic din behind ;
Mid sweet retreats, where streams Aonian glide,
You placed me happy by Apollo's side.

BERKELEY, Bishop of Cloyne*, often declared, that the happiest summer, he ever enjoyed, was in the small island of Inarine, near Naples ; which he called the epitome of the earth. And what enthusiast of our nation is ignorant of the beauties, elegancies and virtues, that adorned the best and most lovely woman of her age ? Your imagination, my Lelius, immediately wafts you to the tomb of ELIZABETH ROWE ! A woman, who imparted a perfume even to the graces ; and with whom to compare even Harmonica herself were the highest measure of panegyric. There was scarcely a flower, an insect, or a bird, that grew, crept, or sung in her garden, which did not administer to her happiness. No one passes her tomb without a look of affection.

Where can we read of a nobler character, than that pride of his country and ornament of his age, Sir PHILIP SIDNEY ?

money : but to enjoy Nature—it is a puerile species of freemasonry to nine-tenths of the world !

* Berkeley's System of Philosophy seems to have been derived from the East. The Soofees of Caubul* believe the entire animate, as well as inanimate creation, to be one vast system of illusion : grounding their arguments on the belief, that the Great Power only exists ; and that all which is seen, let bodies appear in what shape they may, are so many modifications of form, in which the Deity is pleased to exhibit itself.

In that "warbler of poetic prose," were combined every quality, which could adorn a soldier, and all the virtues, which could elevate a man. No one so high, who did not consider himself honoured by his friendship; no one so low, to whom he was uncourteous, or to whom he did not consider it a duty to afford every benevolence in his power. He ennobled even the military art! The boast of the soldiery, and the idol of the women; he was the encourager of every science:—And though his *Arcadia* is deformed with Italian conceits and puerile descriptions, yet many are the passages, in which he has indicated an ardent love of the sublime in sentiment, and of the beautiful in landscape.

A greater lover of Nature never lived than *BACON*. When he read, he had music in the next room; flowers and sweet herbs stood upon his table; and when he was caught in the rain, he would take off his hat, let the drops fall over his head, and exclaim that he felt as if the spirit of the universe were upon him.

LORD LYTTLETON forgot the statesman in the bowers of Hagley: *CHILLINGWORTH* loved to meditate under the shades of Oxford: and that *AKENSIDE* possessed an enthusiastic love of Nature, his poem on the Pleasures of Imagination sufficiently demonstrates.—"Often," says he, in his Hymn to the Naiads, "often did the Muses reveal to me their secrets:

" At noon
Or hour of sun-set, by some lonely stream,
In field or shady grove, they taught me words
From power of death, and envy, to preserve
The good man's name."

GOLDSMITH, who bore the same resemblance to Rousseau, that Rousseau bore to Tasso, was so eager to behold whatever was worthy of admiration in Europe; that, almost without money, he travelled over a large portion of France, Switzerland and Germany on foot; and gained a subsistence, as he went along, by playing on the flute to the peasants, to whom

his good-nature endeared him; and to the monasteries, to which he recommended himself, by the vivacity and versatility of his genius. He often turned, afterwards, with delight, to the time, when he so happily .

Led the sportive choir,
With tuneless pipe, beside the murmuring Loire.

Had Goldsmith written an account of the scenes he saw, and the adventures he met with, it would have been one of the most entertaining of all books of travel. To the simplicity of Rousseau, and the elegance of Albani, would perhaps have been joined the spirit and enthusiasm of Dupaty.

ARMSTRONG has signalised his love of Nature in many a beautiful passage: and SMOLLETT, whose genius was more adapted to the ludicrous, than to the elegant departments of literature—even Smollett, as we may learn from a fine passage in his Ode to Independence, had a taste for rural contemplations:

Nature I'll court in her sequestered haunts,
By mountain, meadow, streamlet, grove, or cell;
Where the pois'd lark his evening ditty chaunts,
And health and peace, and contemplation dwell.

JOHNSON, too, though he wages war against all the pastoral and some of the best descriptive poets, has yet left in his odes and poems, something to the honour of natural taste and beauty. Those to the Isle of Sky have passages, indicating, that peace and happiness might be enjoyed among rocks and mountains; and that the shores of the Highlands were worthy even of returning echoes to the name of THRALE.

No one was a more ardent admirer of the bolder features of landscape than BEATTIE. The following passage is a gem; extracted from a jewelled casket.

O how canst thou renounce the boundless store
Of charms, which Nature to her vat'ry yields?
The warbling woodland, the resounding shore,
The pomp of groves and garniture of fields;

All, that the genial ray of morning gilds,
 And all that echoes to the song of even ;
 All that the mountain's sheltering bosom shields,
 And all the dread magnificence of heaven ;
 O how canst thou renounce, and hope to be forgiven !

The love of Nature is, indeed, instinctive in all elegant minds. It begins in youth, and continues throughout manhood, even up to age. This passion,—unfortunate that it should be so !—was one of the many causes, that ruined one of Nature's worthiest sons. Who, that has beheld Piercefield, does not heave a sigh at the mention of VALENTINE MORRIS ? Who that sits beneath his beech-trees ; stands on his precipices ; looks down his lover's leap ; surveys his grotto, alcove, and giant's cave, does not shed a tear to the memory of Valentine Morris ? Noble, liberal, and high-minded ; hospitable, elegant, and munificent ; above all, an enthusiastic admirer of Nature's nobler features, this accomplished man first displayed those unrivalled beauties to the eye of taste. With a discriminative hand, he uplifted, as it were, the veil from the bosom of Nature, without discovering the hand that lifted it. Embarrassed in these attempts to improve his domain ; his hospitalities knowing no bounds ; his ambition of representing the county of Monmouth in parliament ungratified ; and oppressed by some unforeseen contingencies ; he was under the melancholy necessity of parting with his estate, at the time in which he was appointed governor of the Island of St. Vincent. Before he quitted England, he visited Piercefield, in order to take his last farewell of its beauties. Upon his arrival, the poor, who loved him as a father, crowded round ; the men, with looks of sorrow ; the women and children with sighs and tears. While this melancholy scene was passing : and while some of the poor went down upon their knees to implore blessings upon him, Morris stood unmoved : not a sigh, nor a tear escaped him. When, however, he crossed Chepstow Bridge, and took a last view of the castle, which, standing on the edge of a high perpendicular rock, overlooks the Wye, and heard

the sounds of the muffled bells, which announced his departure, he could no longer support the firmness of his character; but leaned back in his carriage, and wept like an infant^a. In the Isle of St. Vincent, he improved the state of the colony, and raised works for its defence: but the island fell into the hands of the French; and Government refused to reimburse the governor! Thus sinned against, he was thrown into the King's Bench prison by his creditors, on his return to England; and, during the space of seven years, endured all the hardships of extreme poverty. Thus reduced, his wife, who was niece to Lord Peterborough, and who had sold her clothes to purchase her husband bread, became insane! After enduring these multiplied calamities, for the space of seven years, he was at length released; and, after long years of suffering, died in comparative ease and comfort, at the house of a relative in Bloomsbury Square.

The late unfortunate COLLINS, gifted with an amiable disposition and a powerful imagination, and therefore little qualified to play the cunning game of life, was, also, peculiarly susceptible of the grand and the beautiful. His ode to Liberty testifies his love of freedom; his ode to Evening, the delicacy of his feelings, and the elegance of his taste; and how desirous he was of beholding the noble scenery of Scotland, the following stanza sufficiently demonstrates:—

All hail, ye scenes, that o'er my soul prevail!

Ye splendid friths and lakes, which, far away,
Are by smooth Annan fill'd, or pastoral Tay,
Or Don's romantic springs, at distance, hail!

The time may come, when I, perhaps, may tread

Your lowly glens, o'erhung with spreading broom;
Or o'er your stretching heaths, by fancy led,

Or o'er your mountains creep, in awful gloom.

Then will I dress, once more, the faded bower,
Where Jonson sat in Drummond's classic shade;

Or drop from Teviot dale each lyric flower,

Or mourn on Yarrow's banks, the widow'd maid!

^a Vid. Archdeacon Coxe's Hist. of Monmouthshire.

The delight of THOMSON, in the contemplation of Nature, I have frequently alluded to; and his poem on the Seasons is an ever-living instance of it. The pleasure, which GRAY, whose poems exhibit a brilliant cento of polished diamonds, derived from the productions of nature in general, may be observed in many passages; and more particularly in his letters, describing the scenery of Cumberland and Westmoreland.* This, of all our English poets, my Lelius, is the one, who, in common with Pliny^a, Quintilian, and Virgil, has been reproached for solicitude in correction. As this is no common foible, let it pass. Those who reproached them are scarcely known, even by name; while those, who were censured, claim the highest niches in the temple of Fame:—Virgil and Gray as poets; Pliny as a Naturalist; and Quintilian as a critic.

PORTEUS, bishop of London, was a lover of the more tranquil style of scenery; and being, in the earlier part of his life, presented to the rectory of Hunton by Archbishop Secker, he embellished his parsonage with all the elegance of a refined taste. To this spot he was devotedly attached; and even continued to reside there, for some months in the year, after his promotion to the bishopric of Chester. Never was there a better man than Dr. Porteus! And, for the honour of the age in which he lived, let him ever be distinguished by the title of the “GOOD BISHOP OF LONDON.” To him are the slaves of Africa, in a great degree, indebted for the abolition of that monstrous traffic, which continued so long a disgrace to this happy country. He assisted in the formation of a society for their conversion to the Christian faith; he was a warm encourager of Sunday schools; and an early patronizer of the British system of public education. As a master, he was so kind and indulgent, that his servants shed tears over his grave; as a friend, he was ardent and sincere; as a preacher, so admirable in delivery; in language so elegant; in argument so

* And yet Pliny himself censures this solicitude in Protogenes; xxxv. c. 10. And Cicero blames it in an orator. *De Orat.* 73.

striking; that a whole court hung with rapture on his lips. And never, in the history of polished society, was a more admiring audience assembled, than at the lectures, which at the advanced age of sixty-seven, he delivered from the pulpit of St. James's church in the city of Westminster. Only one spot rests upon the memory of Porteus, Bishop of London! It is the following passage in his poem on Death:

————— War its thousands slays :
Peace its ten thousands !

To confound *peace* with *luxury* argues little of logic; and places a sword in the hands of the *hero*, which that most excellent bishop could never have intended.

Germany has produced many genuine lovers of Nature: and none more so than Goethe, who, shortly before he died, called for paper, for the purpose of expressing his delight at the coming of spring. France, also; among whom not the least distinguished are Rousseau and St. Pierre*. Fenelon, too, the amiable and illustrious Fenelon, the tutor of princes, and the shepherd of a flock, was a strict observer, and a beautiful describer of Nature, in all her serenity and elegance. How often has this archiepiscopal patron of those, doomed to blush

* St. Pierre, it must be confessed, was, in many instances, a visionary; but he was a beautiful writer: and what his editor, Mons. Louis Aimé-Martin, says of him is true to the letter. "Buffon," says he, "has been called the painter of Nature; but St. Pierre has a title to be accounted her most ardent admirer. He dwells on her charms with unceasing transport, and no one is more successful in inspiring others with a kindred feeling. His pages are full of life and eloquence, because he felt himself what he told to others. Like Armida, he may be said to have constructed an enchanted palace, in which the spectator forgets, for a season, the foibles, the passions, and the vexations of his species."

"St. Pierre," says Humboldt, "knew how to paint Nature; not because he had studied it scientifically; but because he felt it in all its harmonious analogies of forms, colours, and interior powers."—*Pers. Narrative*, v. 47.

"It was in a little garret, in the new street of St. Etienne du Mont," says St. Pierre, "where I resided four years, in the midst of physical and domestic afflictions, that I arranged my 'Studies of Nature.' But there I enjoyed the most exquisite pleasures of my life, amid profound solitude and an enchanting horizon. I here put the finishing hand, and there I published them."

at the severity of their wants, sat on the grass with a group of villagers sitting around him :—Realizing in his practice the scenes of Elysium, which he had described with all the grace and tranquillity of a pure mind, in his Adventures of Telemachus. In an age like this, how delightful is it to pause on the memory of so wise and excellent a man ; to meditate on the purity of his affections, the gentleness of his manners, and the nobility of his sentiments ; the richness of his imagination, and the refinement of his sensibility. Breathing love and friendship round his palace, and benevolence to the whole circle of the world ;—penetrating and conciliating every heart ; we become enamoured of himself as well as of his genius. He inspires us with a love of peace ; he delights our imagination, satisfies our judgment, and, modulating our feelings, he consoles us in the midst of affliction ; and we imbibe, for a time, no small share of his irreproachable purity and exquisite spirituality of character.

Never was there a more ardent lover of Nature than the Baron de Humboldt*. I had once the happiness of seeing

* This may be discovered in every page of his works. How eloquent is he in the following passage :—" Just as an acquaintance with minerals is very different from a knowledge of geology, so does the power of describing individual objects in natural history differ from that of describing these taken collectively, or what we have termed the general physiognomy of Nature. Georgt Foster, in his travels and smaller essays, Göthe, in the descriptions contained in so many of his immortal works, Herder, Buffon, St. Pierre and Chateaubriand, have with inimitable truth portrayed this character of particular countries. Such descriptions are not alone calculated to create a mental enjoyment of the noblest kind. No ! the knowledge of the character of natural scenery in different climates is intimately connected with the history of mankind and its culture : for even if the commencement of civilisation was not decided by physical circumstances alone, yet the direction of it,—the character of nations, its sterner or more lively tone,—essentially depend on the influence of climate. How powerfully did the Grecian sky influence the inhabitants ! Was not the population of the more favoured portion of the globe, between the Oxus, the Tigris, and the Aegean Sea, earliest awakened to moral gentleness and tenderer feelings ; and when Europe was again plunged in barbarism, did not religious enthusiasm, by suddenly opening an intercourse with the Holy Land, bring back to our ancestors the milder virtues from those milder valleys ? The poetry of Greece, and the ruder songs of the northern races, are in great measure

him; and though I had not the honour of speaking, or of being introduced to him, I shall carry the remembrance of his philanthropic countenance to the last day of my life. If any man were to be envied, he might: for his recollections and representations of Man and of Nature were of a very effective kind. What varied pictures had he seen of mankind! What splendid and magnificent objects had he seen in Nature! What peopled regions, and what majestic solitudes, had impregnated his imagination! I often fancy, I see him musing in his study, or walking slowly in his garden, where, every now and then, he stops to examine the bud of a tree, the corolla of a flower, or the thorax or antennæ of an insect. Then I see him, as it were, surrounded by the most celebrated men of his time,—of all nations,—conversing on subjects, relating to mankind at large; and now, again, I fancy him in the courts of princes, giving practical illustrations, worthy a mind aiming at wise and benevolent results.

indebted for their different characteristics, to the forms of animals and plants, to those of the mountains and valleys which surrounded the poet, and to the air which fanned him. To recur to nearer objects: who has not felt his mind very differently attuned, when under the dark shades of a beech grove, or when standing on a hill crowned with isolated fir-trees, or when in a meadow, the wind murmuring in the tremulous leaves of the birch? Melancholy, serious, or pleasing images are called up by these vegetable forms of our father-land: the influence of the physical on the moral, this mysterious connexion between the inner and exterior worlds, gives to the study of Nature, when thus generalised, a peculiar and hitherto little known charm."

* What an ardent lover of Nature Sir HUMPHREY DAVY was, may be judged of by the following letter:—"An uncontrollable necessity has brought me to Penzance," says he in a letter to a friend. "Close to the Land's End I am enjoying the majestic in Nature, and living over again the days of my infancy and early youth. The living beings, that act upon me, are interesting objects for contemplation. Civilisation has not yet destroyed in their minds the semblance of the Parent of Good. Nature has done much for the inhabitants of Mount's Bay, by presenting to their senses all things, that can awaken in the mind the emotions of greatness and sublimity. She has placed them far from cities, and given them forms of visible and audible beauty. I am now reviving old associations, and endeavouring to attach old feelings to a few simple objects."

In another letter, from Scotland, he says:—"After the fatigues of a long

THE DOMAIN OF PHILOTES.

To the memory of Milton and Shakspeare your friend, Philotes, has erected monuments in one of the most retired recesses of a glen, as well as to the virtues of Epaminondas and Washington ;—the glories of the ancient and the modern world ; and a parallel between whom were even worthy the pen of Plutarch. The monument in honour of the two poets is surmounted by two alabaster vases :—that to the memory of the statesmen consists of a small pillar of white marble, standing on a pedestal of black granite. On the east side of this column is simply inscribed the name of the Grecian hero ; on the west, that of the American. Round the pedestal is written, “ THE BEST OF MEN MAN HAS DECLARED THEM ;—THE BETTER OF THE TWO LET HEAVEN DECIDE.” Some little way farther on, is a tablet, commemorating the friendships of Tacitus and Pliny ; Ovid and Propertius ; Rucelli and Trissino ; Petrarch and Colonna ; Sannazaro and Pietro Bembo ; Boileau and Racine ; Dyson and Akenside.

A temple, erected on a small mountain, which overlooks the vale, and which can be seen from the summits of all the larger ones, has been dedicated to Liberty. In the niches are the busts of Alfred, Edgar, and Howel-Dha ; Hampden and Sidney ; Somers and Camden ; Wallace and Chatham.

— Names, grateful to the patriot's ear ;

Which British sons delight to hear :

Names, which the brave will long revere

Wi' valour's sigh !

Dear to the Muse ! but doubly dear

To Liberty !

season in London, I am now enjoying the Highland scenery and sports with a purer pleasure ; and I find, after the Alps and Pyrenees, even the mountains of Scotland possessing some peculiar beauties. You ought to come and see this country, which you would enjoy, both as a lover of Nature and of man. The one is grand and beautiful ; the other, moral, active, and independent.”

The names of a few others are inscribed on the ceiling. They are not numerous; for Philotes has long doubted the evidence of historians; and has learned the necessary art of distinguishing between patriots and demagogues. In the library are suspended portraits of our best historians and philosophers:—Bede, the father of English history; Gibbon, who traced the decline and fall, not only of an empire, but of philosophy and taste; and Roscoe, who illumined the annals of mankind by a history of the restoration of literature and the arts. There, also, are the busts of Bacon, Locke, Boyle, and Paley. In the saloon, hang, as large as life, whole length portraits of Gainsborough, and Wright of Derby; Sir Joshua Reynolds and Barry; Fuseli and West. In the cloisters, which lead to the chapel, are small marble monuments, commemorating the virtues of Tillotson, Sherlock, and Hoadley; Blair, Lowth, and Porteus.

Near the fountain, which waters the garden, stands the statue of Hygeia; holding in her hand a tablet, on which are inscribed the names of Harvey, Sydenham, and Hunter. Health, in the character of a fawn, supports the bust of Armstrong.

On the obelisk, at the farther end of the shrubbery, hang two medallions; one of Nelson, the other of Moore. These are the only warriors to whom Philotes has been anxious to pay the homage of admiration and gratitude.

A column, erected on the highest peak of the mountains, celebrates the virtues and genius of Newton and Halley, Ferguson and Herschell. Embosomed in trees, through which are formed four shady vistas, exhibiting so many resemblances of fretted aisles, stands a temple of Gothic architecture. Eolian harps, concealed among mosses and lilies of the valley, decorate the windows; near which stand the statues of Haydn and Handel, Pleyel and Mozart. Paintings by some of our best modern artists cover the walls and ceilings of the temple. The subjects of these pictures are represented

as indulging in various amusements. Taliesin is listening to the sounds of his own harp; Chaucer is occupied in writing his Romance of the Rose; Spenser is reading the Orlando Furioso of Ariosto; Shakspeare is dipping his pen in the overflowings of a human heart; and Milton appears rapt in silent ecstasy, contemplating with awful devotion the opening of a cloud, which progressively unfolds to his astonished eye the wonders of the Empyrean. Otway is represented, as melting into tears, at the sorrows of his own Monimia; Pope is receiving a crown of laurel from his master, Homer; Akenside is refreshing his thirst at the fountain of the Naiads; Thomson and Dyer, Beattie and Macpherson, are standing in view of the four vistas, appearing to contemplate the beauties of the surrounding scenery; while Burns is wandering among his native mountains, and making their vast solitudes resound with the name of liberty.

Leaving this temple, we walk to the farther end of the western vista; where we come to an Alpine bridge: and, after making a few turns, we arrive unexpectedly at a small lake, shaded by trees of every description; at the north end of which, we observe a portico of the Tuscan order. On approaching it, we read on the entablature the following inscription:—

ILLE POTENS SUI
LETURQUE DEGET, CUI LICET IN DIEM
DIXISSE, VIXI.

In an alcove, immediately behind this portico, stands a statue, leaning over a circular marble basin. The statue is that of a female, in whose countenance we immediately recognise the nymph of the FOUNTAIN OF TEARS. At the foot of the pedestal is inscribed an elegant Alcaic fragment from the pen of Gray:—

O Lachrymarum Fons!—tener sacros
Ducentium ortus ex animo; quatuor
Felix!—in imo qui scatentem
Pectore, te, Pia Nymphia!—sensit.

THE COTTAGE.

FROM the splendid domain of Philotes, permit me to invite you, my Lelius, to a description of a small cottage, in which Colonna passed the summer of —. It stood in a garden with a small lawn before it, at one end of a village, which was retired and well wooded. The porch was covered with honeysuckles. A grape vine and a pear-tree lined one wing, a peach and a nectarine-tree the other. The garden was an union of the flower, vegetable, and fruit garden. Before the lawn was a meadow of about two or three acres. At the bottom of this meadow ran a small rivulet. On the other side were several gardens, belonging to the villagers. Beyond these a mossy terrace led to the banks of the river, which was about half a mile wide. Over this noble river rose a line of small hills, at the feet of which stood the village, parsonage house, and church of St. Ismaels. On the right, three green fields, rising above each other, and studded, as it were, with cows and sheep, terminated at the upper end in a wood, the green of which was variously tinted.

Upon an eminence overlooking the whole were the ruins of an old castle, formed in the style of those, described in Spenser's *Fairy Queen*:—Beneath which the river entered the great bay. In the perspective was seen rising over the waters, a rock, in which was a perforation, through which the sea rushed at half tide, and sometimes caused a repercussion, which shook the cottage to its foundation, though at nearly eighteen miles' distance! In the river were frequently seen those curious boats, called in the language of the country, "*Coracles*,"

- * These Coracles are of great antiquity. The Ethiopians * were accustomed to form boats of bulrushes:—and it was probably something of this kind, that the mother of Moses constructed, when she laid him among the bulrushes †.
- Herodotus says, "of all that I saw, next to Babylon itself, what appeared to

* Isaiah. c. xviii. v. 2.

† Exodus, c. ii. v. 3.

formed of wicker and lined with skins ; and which the fishermen carry on their backs, on their return from fishing, and lay them in the sun near their houses till the next voyage.

In this beautiful spot Colonna and his family resided many months : and there they could have terminated their lives, had not unforeseen circumstances compelled them to revisit London. It is impossible to figure to the imagination a more agreeable life, than that they led. Sometimes they sat upon the green bench to watch the rising of the moon ; to behold the

me the greatest curiosity were the boats. They are constructed in Armenia ; where they are formed of willow, over which are placed skins. When the owners of them reach Babylon, they dispose of their merchandise, sell the ribs of their boats, and, placing the skins over their mules, return with them into Armenia to employ them again in the same manner." These boats are now used in Thibet. They were used, according to Lucan, on the Eridanus ; on the Durance, in Gaul * ; and near Memphis, in Egypt. The Britons frequently traversed the Irish Sea with them † ; and they were made use of by the Picts and Scots, in their frequent invasions, during the decline of the Roman power. Cæsar, too, approved of them so much, that he constructed a multitude of boats, on a similar plan, in order to conduct his army over a river in Spain ‡. In Froissart's account of Edward the Third's wars in France §, we find him stating, that the king had upon carts " many vessels and small boats, made surprisingly of leather well boiled." These boats were used also in the North-Asian Archipelago, where they were called *Baidars* || ; also by the Samoides, in their excursions to Nova Zembla ; in Labrador, Hudson's Bay, and Norton Sound. The Arctic Highlanders of Baffin's Bay, however, have no method of navigating ; they never even heard of a canoe. They are used by the Avipones ¶ also. The Indians of Truxillo have a still more simple mode : instead of boats, they have *balsas*, which are two bundles of reeds bound fast together ; and on these they paddle over a high surf with a large cane split, themselves squatting on their hams **. Charon's boat, also, was no more and no less than a coracle :—

* ——— Gemuit sub pondere cymba
Sutilis, et multam accepit rimosa paludem ††.

* Vide an inscription at Arles.—Thicknesse, vol. ii. p. 15.

† Solinus, c. 35. " Ad eam (insulam) Britannos vitilibus navigicis corio circumsutis navigare."—*Strab. N. H.* iv. 16.

‡ Alexander, also, carried boats with him. Vid. Quint. Curt. viii. 8.

§ Charon. ch. ccviii. || Stahlin, 25.

¶ Dallizhoffer, Hist. de Aviponibus.

** Vid. Proctor's Journey across the Cordilleras of the Andes, p. 165.

†† *Æn.* vi. 414.

belt of Orion ; or to mark the eclipses of Jupiter's satellites, seen between two fragments of the neighbouring castle. Sometimes, reclined beneath an old sycamore, Colonna listened to that beautiful passage of Thomson, where he describes an evening fire-side, enlivened by the virtues of the heart, and the enjoyments of philosophy. At other times they ate peaches in the bower they had formed, as a reward for their labour in the garden ; listening at intervals to the wind, that echoed the murmur of the sea.

One evening they paid a friendly visit to Aristo. They surprised him in his orchard, leaning upon his hoe, under the shade of one of his apple-trees ; and looking towards those mountains which, rising over a country, wild, romantic, and beautiful,—and to him endeared by so many early associations,—dissolved him, as Colonna saw by his manner, in all the soft luxury of melancholy enjoyment. How placid ! How dignified ! The sun, setting in the bosom of the Atlantic, imparted a solemn tinge of purple to the aerial perspective, which stood, as it were, “ sentinel to Fairy land.” Soon after the greeting, the conversation turned upon the state of mind, in which death is viewed with least reluctance. “ Never,” said Aristo, “ have I felt so truly satisfied to die in adversity, as I have done in the hour of happiness. And the reason I conceive to be this:—that, in the former state, we do not so readily recognize the goodness of a Creator, as in the latter ; and therefore I have felt inclined more to doubt of his justice in the other world, since we do not find it in this.—Such is the imperfection of human opinions !”

Aristo was one of that order of human beings, who, rising superior to fortune, exacts homage even from the proud ; before whom the shafts of envy fell blunted almost before they reached him ; and best seen by his own lustre, he was always ready to assert the truth of Socrates,—that wisdom and virtue are the only immortality of all our possessions. One day they made an excursion upon the waters of the bay. Keeping

under the rocks, they had all the benefit of the sun, with the additional pleasure of having lichens and other plants to look upon. They dined in a large cavern ;—a fit receptacle for the Nereids. For at the entrance a small cascade fell upon the edge of a rock, which, dividing the rays of light, formed a species of rainbow. As they returned along the beach, a dark cloud glided up the eastern part of the hill.—There it rested for some time. Soon its edges became fringed with a light yellow from north to south : all beyond being of a deep blue. Then the cloud sunk a little behind the summit, and a star darted into existence, as it were, in a moment. It was Jupiter !—rising almost in conjunction, and as a harbinger to the moon. At length the moon herself appeared, throwing a light so mild and radiant, that even the woods and rocks were softened into elegance.

A few evenings after this, the happy party walked upon the rocks, which shadowed the bay. The winds had ceased to roar ; but the waves had not ceased to swell ; and a more magnificent sight they had seldom witnessed. Well calculated for the exercise of the genius of Lucretius, it gave them an awful idea of infinite power, and of an eternity of past and future duration. The waves, in their anger, sometimes covered them with their spray, and then subsided among the crevices of the rocks, like oil. How little, at that moment, appeared all the triumphs of the greatest warriors !—And how dreadful the desolations, they have, in all ages, occasioned !—A desolation similar to that, of which Florus speaks, when, having informed us, that the towns of the Samnites were destroyed, he adds, that “ it were impossible to recognise sufficient materials for more than four-and-twenty triumphs.”

The storm, after a while, resumed its fury ; and they sate a long time under the shelter of a jutting crag, deriving a pensive satisfaction in witnessing the fury, with which the waves dashed beneath their feet. Ah !—you, that bathe in all the vile luxury of a worthless circle,—little do ye think, how

many instructive and delightful hours, ye lose ; and how many a pang, ye are laying up in lavender, for age to feast upon ! When, by a little exercise of the mind, and with a little indulgence of the heart, ye might, in scenes like these, acquire the conviction, that if allurements have their temporary pleasures, yet Nature strikes with a solemnity and a sublimity, far more touching to the heart, and far more grateful to the soul.

During their residence in this village, they received three curious and agreeable presents. The first consisted of a few bunches of grapes, in a Sumatra bowl, concealed by wreaths of flowers, consisting of roses, jessamines and carnations. The second was a dried evening-flower of the Cape.—This flower, when, in its natural state, remains in its calyx all the day invisible : in the evening it expands its corolla, and sheds a delightful perfume, till the rising of the sun. For this reason they gave it the name of “ the Nightingale flower.”

The last present consisted of three folio volumes, containing about three hundred coloured sketches of Swiss and Savoyard landscapes ; extending into the Grisons, Piedmont and the Tyrol. It was a cold winter's day, when they received it ; and, seated by a cheerful fire, they wandered at ease during the whole evening, up the enormous sides of Mount Blanc and Mount St. Gothard. At other times, on the ridge of Jura, on the top of Titlis, and on the mountains of Appenzel. Now they traversed the banks of the Aar ; visited the sources of the Adda, the Reuss, and the Tessino ; and beheld with astonishment the cataracts of Dorfbach, Stubbach, and the Laufenburgh. Seated on a sofa,—with little Claudia sleeping beside them,—they visited the sources of the Rhine and the Rhone ; the valleys of Engadina, Delmont, Glarus and Luvina. Then the haunts of the chamois, and the bouquetin ; the abbeyes of St. Gall, Enistllim and Engelberg ; the bridges of Rapperschyl and Schaufhausen ; the convent of St. Lucius ; the torrent of Maira, and the celebrated heights of Morgarten. Then they visited the hermitages of Neuneck

and St. Nicholas; the Julian columns, the colossal statue of St. Dominic in the heart of Mount Pilate; the cascades of Alpbach and Mibach, and the birthplace of the illustrious Erasmus.

The wind rising into a storm, Colonna left these stupendous scenes, to look out. The night was dark, and the snow fell; —all was cheerless! He returned to his social fire, and, with redoubled appetite, sat down: and opening the last folio, they mused, with renovated eagerness, on the rocks of Meillerie, the village of Clarens, the town of Vevay, and the environs of Lausanne. They then paused over the glowing landscapes of the Pays du Vaud, the lake of Geneva, and those of Constance, Uri, and Yverdun; Thun, Lucerne, Zurich, and Neuchâtel. It was, indeed, an evening of delight, which their imaginations will ever love to dwell upon!

The country, in which Colonna and his family were residing, bore no little resemblance to the milder scenes of Switzerland. There is, in fact, many features of resemblance between Switzerland and North and South Wales: and many in decided contrast. On the coast of Caernarvon and Merioneth are seen cormorants, ringouzes, puffins, gulls, and penguins. These are unknown in Switzerland: but the peregrine falcon is seen there; as well as among the bays of Ormeshead, near the mouth of the Conway. The charm of association is, also, kept alive by cuckoos, thrushes, woodlarks, blackbirds, wrens, redbreasts, and turtle-doves. In Wales, however, there are no nightingales. In the German district of the canton of Berne is seen the stag; the roebuck on the skirts of Mount Jura; and the chamois on the higher Alps, whence it gradually descends at the approach of winter; and the cries and roarings of the lynx, wolves, and brown bears, occasionally add to the savage wildness of the rocks and glens.

Near the lakes are seen the stork, the bittern, the kestrel; occasionally the wild swan: and not unfrequently the water-

ouze,—shy, silent, and solitary. The golden eagle, too, and the eagle owl; the great white pelican; the golden plover; the ptarmigan, and the snow-finch: the alpine warbler, the honey-buzzard, and the nut-breaker. Among groves, the black and green woodpecker build their nests; and in winter the wallcreeper haunts the villages. Most of these animals are unknown in Wales. But in the lakes of Zug and Neuchâtel is found the *salmo alpinus* of Llyn Peris; and in that of Geneva the *gwyniad* of Llyn Bala.

In two instances, Wales and Switzerland present remarkable contrasts. In Switzerland, law-suits are scarcely known; and in the time of Kaimes, many of the inhabitants had never heard of an advocate, nor even of an attorney. In Wales it is otherwise. For though in that country, as well as in Switzerland, travellers are safe, and bolts and bars are, for the most part, unnecessary precautions; yet the nearest of neighbours will sometimes ruin themselves, their wives, and their children, merely from irritability, or a most extraordinary obstinacy of disposition. Indeed, I have seen such instances, as,—speaking even philosophically,—have entirely and absolutely astonished me! It is a species of mental and moral aberration, of which neither an Englishman, a Scotchman, nor an Irishman, can have any conception without repeated personal observation. What is the result? Law is the curse of the land; and lawyers,—with a few insulated exceptions,—the very disgrace and nuisance of the soil! An English solicitor is a very god, in comparison with a Welsh one, who has little or no money in his pocket. This is strong language; but I appeal to all the more respectable Welsh lawyers themselves, if I have not spoken the truth.—May this publicity effect some honourable change, particularly since the people themselves are, for the most part, honest, hospitable, humane, and obliging.

The other striking point of contrast is exhibited in the penury of great men in the one country, and their abundance

in the other. Howel Dha, Taliesin, Lloyd, and Inigo Jones, are almost the only men of Wales, whose fame has reached to Gloucester and Shrewsbury, much less to London or Paris. But Switzerland has made itself known by its writers, not only in Europe, but in almost every region of the civilised world. This may, in some degree, be attributed to the peculiarity of national language. The Welsh speak a language, confined to their own mountains: the Swiss, on the other hand, have no national language. The books published at Geneva are written in French; and those published at Zurich in German. The Swiss, therefore, have all the advantages to be derived from two great literary countries; whose languages, as well as that of Italy, constitute their own.

With what interest have we hung, my Lelius, upon the lips of Philotes, when he has delineated the source of the Aar, where every object constitutes a picture; or the gigantic mountain of the Grande Chartreuse, on the top of which stands the celebrated convent of St. Bruno; near which several cascades dash to the vale, whence their echoes ascend in repeated repercussions. When he has described the lake near Naples, on the banks of which stands the Grotto del Cane, in the midst of scenery, beautiful and romantic, yet almost entirely deserted, on account of its poisonous exhalations, we have called to mind the accounts, we have received, of the deleterious exhalations of the lake Asphaltites; where Tasso places the garden of Armida, and whence Dante is supposed to have conceived the idea of the bituminous lake, which he calls La Mortagora. Then we have contrasted the accounts of the same lakes by modern writers, in which its waters are described as swarming with fish; birds flying over its bosom in safety; fruits of exquisite flavour growing on its banks; and the scenery around composed of all that is awful, grand and stupendous.

With what earnest attention, too, have we listened to him,

when he has sketched the scenery of Statenland ! where rocks, covered with eternal snow, terminate in a thousand ragged points ; or with cliffs, hanging over the sea, separated and rent in all directions. Then has he, with happy transition, wafted our imagination to the vale of Buccamet, which he has compared to the glen of Vauchuse, or, to the island of Samar, where wild bee-hives hang from the branches of trees : and where the atmosphere is perfumed with wild jessamine and the roses of China.

In the *Jardin des Plantes*, at Paris, there are specimens of all the fruit trees, and their varieties, growing in France and the rest of Europe ; a vast number of hot-house and greenhouse plants ; and amongst the rest the bamboo, the sugar-cane, the bread-fruit tree, and the date palm. There are, also, specimens of every kind of hedge-fence, and ditch ; and of every method of training trees, fruits, and evergreens. The gardens of Versailles, Marly, and Trianon, are, also, exceedingly beautiful. The first, in the time of Louis XIV. was called the *garden of waters* ; the second, the *garden of trees* ; the last, the *garden of flowers* : and in this spot, at a subsequent period, Marie Antoinette loved to recreate. Gardens are always delightful to my imagination ; and yet, when I am walking in any of them, I seldom fail to think of MARIE ANTOINETTE, and her ferocious persecutor, MAXIMILIAN ROBESPIERRE : and this the cause. I was walking, with my father and mother, in Sir Grey Cooper's garden, when Lady Cooper came out of the drawing-room, and told Sir Grey, that she had just received a letter from London, and that the Queen of France was guillotined ! " I could scarcely have believed such a thing," said her ladyship ; " I thought her so sacred ! "

Some months after, I was walking in my father's garden, when the news came that Robespierre was guillotined. The joy was not so silent as the grief had been.

" I have always had a garden to walk in, except when I have been in London, or its neighbourhood. Sometimes, in the

silence of night, when pacing the walks, I have dwelt on these two awful circumstances, as if they had occurred only a few months before ; and as if I had been actually a party concerned ; and yet when the Queen was executed, I could not have been more than ten years of age.

I had a garden once on the banks of one of the most beautiful of rivers ; near the spot, in which it emptied itself into the sea. A castle stood upon a hill overlooking the waters : the church and village rose among trees ; smoke curled along the tops of the hills ; herds grazed along the green terrace, which stretched below ; and a long line of sea-birds would often form in phalanx, as the tide retreated, to pick up shells and insects : and the waters roared, or murmured at the discretion of the winds and tide ; sometimes continuously, sometimes intermittingly, while we, seated in our garden, have watched the moon rising in the distance over the waters. Still the two circumstances, alluded to, have been,—often,—the subjects, upon which I have mused. I have seen, as it were,—that is, “ in my mind’s eye,”—the beautiful queen, whose eye was like a star, and whose motions were as light as air, drawn on a common hurdle to the place of execution ; her head committed to the block ; and the heartless executioner holding it up by the hair, exclaiming, “ This is the head of a traitress ! ” Then the association has changed, and I have beheld Tallien rise to accuse Robespierre ; I see the miscreant dragged to the same spot ; I see his ghastly countenance ; his head is severed from the trunk, and falls into the cap below.

I have frequented assemblies ; I have attended public meetings of various kinds ; I have mixed, occasionally, with men pre-eminent for wealth, station, fame, and ability ; I have listened to the most splendid and most logical orators of the age ; and I have seen the best dramas, performed by the best actors. I have heard the finest performers exercise themselves in giving utterance to the finest of musical language ; I have been present at most of the large public assemblages ;

for several years ; and a hearer of many of the most interesting and celebrated debates in both Houses of Parliament. I have seen large fleets riding at anchor ; and have been present at reviews and mock battles, performed by ten, fifteen, and twenty thousand men. All these objects and scenes have affected me in various ways, and in various degrees ; yet memory takes but small delight, in resting upon any one of them. From Nature and her varied phenomena, on the contrary, I derive enjoyment, whensoever I reflect upon them. I could dwell on them for ever ! and never do I see a beautiful landscape, but I fix it so firmly in mind at the first glance, that I could write a description of it at any distance of time. The features of men I frequently forget ; those of the natural world never ! But there are different degrees of feeling. Thus I can witness the moon rising in Hampshire, but I cannot derive the pleasure from it there, that I have enjoyed in seeing it rise over the mountains of Cader Idris, or over the valley of Llangollen ! The Thames winds along villas, but it never murmurs like the Dee ; nor does it roll with such force and majesty as the Severn. The ocean rages on the coast of Norfolk, Kent, Lincolnshire, and Sussex, but it sleeps, even with the slumber of death, when compared with the thunder with which its waves strike on the rocks of Pembrokeshire, Denbigh, and Carnarvonshires ! There, indeed, the sea is frequently a perfect emblem of a chaos ; and yet a chaos, which acknowledges for its Creator a power, capable of lulling it to peace.

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